

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 48.

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THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

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From the N. Y. Baptist Register.

CINCINNATI, Nov. 12, 1834.

My Dear Son:—By reference to my note book, I find that two months have passed since I wrote you, and I fear you will think me negligent. My health was poor for two or three weeks, and for ten days I was under the care of a physician in Frankfort, Ky. It was matter of gratitude, rather than otherwise, that during the sickly season, exposed as I was to the change of climate, diet, water, &c. I was mercifully preserved from severe illness. My time was spent in Kentucky from the date of my last to you up to the 31st inst. when I arrived in this city. The mission gains in the minds of the people in proportion to their increase of information on the subject, and I was much gratified with many proofs of their enlargement of feeling.

The Kentucky State Convention was held in Louisville last month, at which I attended. It was a very pleasant season, and the brethren seemed determined to do more than ever in the supply of the destitute in their own State, and to act in a more systematic manner in its accomplishment. Since my arrival in this city I have read in the "Register," an account of the meeting of the New York State Convention at Utica with peculiar feelings of satisfaction. May the Lord bless the dear brethren in that state with much of his holy presence.

The Convention of Western Baptists closed their session in this city yesterday. The brethren appointed to preach not being present, Bro. John Blodgett, of New York, by invitation, preached, and to very good acceptance, from 2 Cor. 6: 5, "We preach not ourselves, but Christ Jesus the Lord," &c. There were brethren from Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Ohio, Kentucky, Tennessee, Missouri, Illinois, Indiana, and a representative from western Virginia. The Hon. J. L. Holman, of Indiana, was appointed chairman, and W. J. Stevens, of Cincinnati, and W. C. Quincy, of Louisville, secretaries. The session continued from the 5th to the 11th inst. with much interest and harmony. I believe it closed with a conviction resting on every mind that God owned the interview, and would follow it with his divine benediction. A Western Education Society was formed with special reference to the improvement of the rising ministry in this great valley, where antislavery rears the cross with unalloyed hands. I hope light will break in upon the church like the moon day, and through grace enable her to spread the true doctrine of the cross far and wide.

The Home Mission Society receive increasing support, and the brethren feel the importance of united effort more and more deeply in all this country.

Bro. D. Rollin and S. Aldrich, both from the state of New York, having been appointed by the Board of Foreign Missions to labour among the Indians west of the Mississippi, were present, and received ordination in the fellowship of the Sixth street church in this city. Order of exercises as follows:

Bro. J. M. Peck, of Illinois, opened the service by singing and prayer; Bro. J. S. Wilson, of Kentucky, preached from Acts 13: 1, 2; Dr. Goings, of New York, led in the ordaining prayer, and laid on hands with Bro. Cook, of this city, Morse, of Ohio, Bailey, of Illinois, and Green, of Missouri; Bro. Bennett gave the charge; Bro. W. Lynde, of this city, presented the names of the candidates, H. Lincoln, of Massachusetts, read to them the instructions of the Board, and Bro. S. Gayle, of Tennessee, concluded the whole with prayer to Almighty God.

The scene was solemn, and will not be soon forgotten by many that were there. Bro. Rollin has a wife and two children with him. Bro. Aldrich is unmarried. Connected with them were two maiden ladies from Boston, devoted also to the same labor, the instruction of those who sit in darkness and in the shadow of death. May the Lord go with them all, and cause the "wilderness and solitary place to be glad for them."

It is at length determined, as my course of labor for the winter, that I go to Tennessee, and spend the time in that state, and in some counties contiguous in the state of Kentucky, (if God permit,) until about the first of March, and then go over the mountains into Virginia, to be in time to spend at least a month or more about Richmond, previous to the meeting there in April.

I wish you, of course, with other friends, if they please, to direct letters to me at Nashville, Tenn. for the present.

I hope often to hear from you and family, whom I remember daily in prayer. May you be rich blessings to the church and the world, then I know you will be blessed in your own souls.

With much love, I remain, as ever, yours,

ALFRED BENNETT.

From the Vermont Chronicle.

We hear much from abroad of "New Divinity" and "Old Divinity." But I trust, brethren, that we shall never make nor acknowledge such a distinction; nor spend any strength in such insignificant and perplexing controversies as are dividing some of the fairest portions of the church of Christ. We, I hope, as Scribner well instructed unto the kingdom of heaven, and the good house-holders, shall continue to bring out of our treasure things New and Old. Let us declare the whole counsel of God, and as we learn it, whether it be to others New or Old Divinity. Let us preach the gospel as we find it, with all fidelity, whether men will hear, or whether they will forbear." Let us, irrespective of the question of New and Old, illustrate and enforce all the duties enjoined in the Scriptures, with all the ability we possess, and by every consideration which we can bring to bear on the understandings, and hearts, and consciences of the people to whom we preach.

We hear much, too, and from the same quarter, of the Philosophy of Religion. And we are told by way of apology for metaphysical discussions on the subject of theology, that men may differ in their philosophy of religion while they agree in their practical sentiments, and pious experiences. Here, give me that in which good men may agree, and let others if they will, have the difference and the contention. My brethren, give your people as little as you please, of the philosophy of religion, and as much as you can, of the religion of philosophy—the religion of truth, and fact, and purity; of a sound mind, and warm and sanctified heart—the religion drawn directly from the word of God displayed in the simplicity of Christ, and taught not in the language and form devised by the ingenuity and subtlety of man, but in the word and manner in which the Holy Ghost teacheth.

We hear much, likewise, about New Measures, and Old Measures—as if the form were to take place of the power of religion. (I am mortified that I am obliged to acknowledge the fact that such a controversy exists—I am ashamed of some of our brethren, (whom, after all, I cannot but love,) that they make so much of this unimportant distinction; and spend so much of their time and energies in mere fault-finding—in contending about the manner of exhibiting the truth, and winning souls to Christ, instead of consecrating all their talents, and devoting their whole souls to the work, that they may by all means save some.) I hope, my brethren, that you will all let this thing—this little thing, alone—that you will never inquire, whether a measure proposed for your adoption be new or old; but, simply, whether it accord with the spirit of the gospel—whether it is calculated to excite attention to the truth and give efficacy to the word—whether, in view of the circumstances in which you are placed, and under which you are called to act, it is in the best sense of the term, expedient. In this thing, I would know no man after the flesh. Congregationalism calls no man master. Like the apostle to the Gentiles, let us assert and maintain our liberty—our freedom, at once, from ecclesiastical oppression and the tyranny of secular fealties.

Where duty called, I would, like him, act independently of all men; and yet, that I might gain the more, I would, like him, become the servant of all men for Jesus' sake—"To the Jews," said he, "I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

Brethren, let us cultivate the spirit and follow the example of this blessed apostle. Let us maintain the great doctrine of protestantism and Congregationalism, freedom of inquiry, liberty of speech, and independence of action. And yet let all be done in meekness of wisdom, with kindness and condescension: let us keep the unity of the spirit in the bond of peace. In all our preaching, and in all our deportment, in all the expedients we adopt—in all the measures we pursue, in all the means we use, let our single object be to promote the glory of God, and save our fellow men.

PRESBYTER S.

From the Boston Recorder.

PUBLIC OPINION AGAIN.

We give fair warning, and ought to have done it at the beginning, that these articles cannot be fully understood, except by those who are willing to spend some time in thinking upon the actual state of things among us. All others are earnestly requested not to read them.

What we said last week, about the meeting at Park Street, with just 27 present, our readers doubtless perceived, was merely a parable; meaning only, that meetings have been managed after that fashion some where. If you ask where this happened, we answer, that is just what we do not choose to tell; wherefore we mentioned Park Street, where, so far as we know, it did not happen.

"Did Mr. — give you a good sermon to day?" "Why, yes; very good." Now, in fact, the sermon contained a number of remarks in favor of something that is right, and in that sense, was "very good;" but the man who spoke thus of it knew perfectly well, that it was far below mediocrity, and had some glaring faults. He answered as he did, because his unconverted son was present, whose respect for every thing in the shape of a sermon he was unwilling to diminish. So he said, "yes—very good,"—settling the matter with conscience as he could, and wishing that the questioner had been preaching the gospel to the Patagonians, rather than present with such a question, one, by the way, which we esteem it very unnecessary to ask, except in very select circles, where all present are known to know that nothing disagreeable can result from it.

There is a feeling about anniversaries, very much like this feeling about sermons. Their object is supposed to be, to deepen and widen and strengthen the torrent of Public Opinion, which is to be heard all before it. Those present, some think, have nothing to do but to send others "ahead," or to be sent "ahead" themselves. No body must question the propriety of a single thing that is done, or a single word that is said, for fear of breaking its force.

Every body's business is, to praise it; and a religious editor—why he has nothing to do but to be in ecstasy about it, and puff it, as hard as he can PUFF. The next anniversary must be made, if every body like the last, only more so: because every body praised that, which praise was the voice of Public Opinion in its favor. And being like the last, and the same reasons for praise continuing, it must be praised like the last; and that praise gives law to the next; and thus we are confined to this enchanted circle of doing things because they were done, and from which we cannot extricate ourselves, except by outraging Public Opinion.

The same principle which leads some persons to praise an anniversary in all its parts, binds them, with equal force, to praise all anniversaries—except those of an opposite party. If "our folks" have an anniversary, we must certainly speak well of it; lest a suspicion should get started, that "our folks" are fallible men, not only in the abstract, but in some of their actual doings. This suspicion, if once started, might disarm our anniversaries of some of their overhauling power. It might operate as a crack in the growing snow-ball of Public Opinion, ominous of its dispersion to all the winds of heaven. This must not be suffered. Whatever enterprise of moral reform, therefore, any of "our folks" see fit to start, we must push forward with all the might of our lungs. Wise or unwise, our part-

ners are "in for it," and we must back them, for the credit of the firm.

From such habits, two great evils have arisen. The first is, that crude, rash, and every way unwise enterprises are undertaken by good men, and with good intentions, and are for a while sustained, from the belief that Public Opinion sanctions them; when, in truth, the said public never examined them, and has indeed no well founded opinion about them. Do you remember "The American Society for meliorating the condition of the Jews?" Do you remember some other societies that are dead, and others still that "linguishing, do live?" Such enterprises must fail in the end; and when they go down, there is the loss of money and effort, and the discouragement of friends, and the triumph of enemies, and increasing prejudice against all societies, and other evils without number.

The other bad result is, that truly meritorious enterprises are taken on trust, because Public Opinion bids us support them, and not because we have investigated their merits ourselves, and found them worthy of support. For this reason, they are not supported as they would be, were their merits understood. For example, could all orthodox Christians in the United States be brought, this year, to examine the claims of the American Board of Foreign Missions with the utmost severity; to look up and thoroughly to investigate every objection and every suspicion against them; to give them so much confidence as the most severe, yet honest scrutiny shall show to be their just due, and not a particle more; we have no doubt that donations would pour in, till the Treasury of the Board would overflow with them. And so of other worthy societies. They are supported efficiently by the few, who have examined and who understand their merit; and they are supported inefficiently and inconstantly by the many, who have never examined their claims, but have been walled to their support by the breath of Public Opinion.—We have not done yet.

REVIVALS.

From the New-York Baptist Register.

A few lines of interest from bro. Roberts.

Hudson, Nov. 17, 1834.

Mr. Editor,—

We are happy in recording the goodness of the Lord to us. For some time past, there have been appearances of a revival in this church, and we have had occasional baptisms; but of late, the work has become more general, and conversions have multiplied. We have attended public worship every day for more than two weeks past, and some part of the time we have been favored with the labors of some dear brethren in the ministry.

Yesterday, our meeting house was filled at an early hour; and when the time arrived for public worship to commence, the appearance of the whole congregation seemed silently to say, "Lord, what wilt thou have me to do?" At 2 o'clock, we assembled on the bank of the broad Hudson, and in the presence of the largest collection of people ever assembled on a baptismal occasion in this city, I baptized sixteen happy converts. Our prospects are flattering, and we earnestly solicit the prayers of our Christian friends, that the good work may continue.

ISRAEL ROBERTS.

Extract of a letter from the Rev. N. D. Benedict to the editor of the Christian Secretary, dated

Woodstock, Nov. 26, 1834.

There have been some hopeful conversions amongst us, recently. The whole number baptized since I came to this place last spring, is 39. I expect several more will relate their experience to-morrow. Dear brother, pray for us.

Yours, in haste,

N. D. BENEDICT.

Extract of a letter from Rev. J. H. Baker, to the editor of the Christian Secretary, dated

Lebanon, Nov. 22, 1834.

If the redemption of the soul cost the blood of Jesus, and the conversion of a soul occasion joy in heaven, surely it should awake gladness in the hearts of the redeemed on earth, and cause the name of the Saviour to be magnified by them. We have been led to rejoice, in this place, over a goodly number of immortal souls who, we believe, have become hopefully converted to God. Twenty-three have been baptized, and a number more give satisfactory evidence of piety. It was affecting to see the blooming youth and the veteran of 76, together with his companion, following the footsteps of the dear Redeemer down the banks of the baptismal stream.

We have had solemn and melting seasons, while gathered around the waters to attend to this delightful ordinance, in obedience to the voice of a crucified, risen, and ascended Jesus.

The good work of the Lord is said to be very powerful in Plainfield. We need not say, "Four months and then the harvest will come"—the fields are all ready for the harvest.

J. H. BAKER.

From the Cross and Sap. Journal.

Letter to the Editor.

Bedford, Cuyahoga co. O., Nov. 18, 1834.

Beloved Brother in the Lord,—

Having spent a few weeks in attending to protracted meetings in this vicinity, where the power of God has been displayed in bringing sinners to bow submissively at his feet, and causing his children to lament over their coldness, and to arise from the dead, that clouds may be dispelled from their minds—their hearts filled with love, and blessed with strong faith in God; I now solicit the privilege of communicating some intelligence through your paper. In Streetsborough, during the month of October, I attended a protracted meeting with the Baptist church, where brother Barlow was successfully laboring for God; in this place, parents and children bowed before the Lord, and pleaded together, God be merciful unto us sinners; O yes, and with what pleasure, too, did they rejoice together after they found the blessed Saviour. Fourteen have joined the Baptist church, others will unite soon.

On the 4th of this month, a meeting was held in Aurora, for the purpose of taking into consideration the propriety of constituting a Baptist church in that place; the council deemed it expedient; a church was organized, consisting of 13 members; the meeting was protracted 12 days, and was owned and blessed of the Lord. A meeting of six days has been held in this place, the result of which is truly good. A Baptist church has, on this the 6th

day, been constituted, consisting of 14 members.—One member of this church, who is a female, is going to build a house for public worship. O that God may bless her in this liberal act, and she be permitted to see the house filled with attentive hearers of the word.

SILAS BARNES.

From the Cross & Sap. Journal.

MISSIONARIES TO THE INDIANS.

The exercises of their examination and ordination are as follows:

The members of the "General Convention of Western Baptists," convened according to previous notice, in the Enon Baptist meeting house, Cincinnati, on Thursday, P. M. Nov. 6, 1834, to take measures preparatory to the ordination of brethren David Rollin, and Samuel Aldrich, who are under appointment of the Baptist Board of Foreign Missions to the Creek and Cherokee Indians, west of the Mississippi.

Brother H. Lincoln, Treasurer of the Board, called the meeting to order, and requested, on behalf of the Board, that the ministering brethren present should resolve themselves into an ecclesiastical council, to examine the missionary brethren, and then, if expedient, to ordain them.

Eld. A. Bennett was called to the chair, and J. B. Cook, chosen to be scribe.

Praise and prayer were offered by the chairman. The brethren gave an affecting relation of their Christian experience, call to the work of the Lord among the heathen, and their views of gospel truth. The examination was very interesting and satisfactory. After the candidates retired, their codes were read. Then the council, after due deliberation, on motion of Bro. Lincoln, voted unanimously, that the examination is satisfactory, and that brethren Rollin and Aldrich be ordained on Monday evening.

The Chairman remarked, his heart felt pleasure in the satisfaction they had given to all present, and the consequent unanimity that prevailed in the council.

In accordance with previous arrangements, brethren Rollin and Aldrich were solemnly ordained to the work of the Lord among the heathen, in the Sixth Street Baptist meeting house, on Monday evening, Nov. 10th.

The services were as follows:—Introductory prayer by brother J. M. Peck, of Illinois. Sermon by bro. J. S. Wilson, of Louisville, Ky. Ordaining prayer by Eld. J. Goings, of N. York. Imposition of hands by brethren Cook, of Cincinnati, Bailey, of Illinois, Morse, of Ohio, and Greene, of Missouri. Charge by Eld. A. Bennett, of Homer, N. Y.—Right Hand of Fellowship, by bro. S. W. Lynde, of Cincinnati.

Instructions of the Board to the missionary brethren and sisters, were read to them by Deac. H. Lincoln, of Boston.

Concluding prayer, by bro. S. P. Gale, of Tenn. Anthem by the choir. Benediction by Eld. Bennett.

A. BENNETT, Chairman.

J. B. Cook, Scribe.

The instructions prepared by the Corresponding Secretary of the Board, and read by bro. H. Lincoln, to the missionaries, are subjoined.

Dear Brethren,—

You have now been ordained to the Christian ministry. As you are destined to labor for the benefit of the aboriginal race, it remains for me, as the organ of the Board of Foreign Missions, to point out the fields of your immediate exertion. It is expected that with as little delay as practicable, you will join stations established among the Creeks and Cherokees in the far west, and we hope in what will prove to be, after successive changes and migrations, the Indian Home. Nor in directing you thither do we send you to a region that is cheerless. Already has it been entered by men with whom you will associate; the fallow ground broken up, the seed cast in, and a portion of the harvest gathered. A church of more than seventy members among the Creeks, and one of thirty among the Cherokees, will greet your coming. Besides these, many of the two nations may be expected to welcome you. A spirit of inquiry, and a thirst for knowledge are excited. Parents are beginning to appreciate the advantages of education, and are looking to you in part, as future teachers, and guides of their children.

Under other circumstances, it might be expedient for us to suggest the most promising modes of procedure; but in this we are anticipated by the results of experience at least in one of you. Several years residence in an Indian village, as an instructor of the young, has rendered you familiar with their peculiarities, and the best methods of rendering them service. We therefore, only add, be patient among them as a nurse, and assure yourselves that whatever discouragements may at first present, they will be effectually surmounted by the blessing of God on your persevering efforts.

The ministry of the word, and school teaching, with other means for the spiritual improvement of the natives, will occupy your whole time. Soon, you will have it in your power to put into the hands of such as can read, portions of scripture, and religious publications of interest and importance. Translations have been commenced for the benefit of some within the territory, and will doubtless soon be attempted for the Creeks. It is believed that we have as good means of executing the latter work, as are at present to be found, and of which we ought to avail ourselves for the benefit of the natives. A press is established at Shawnee, and is in operation. Elementary works are in a course of preparation, some of which have been published, and others will soon succeed them in different languages. With such means within your reach, what may you not with your fellow laborers hope to accomplish?

Many supplications will ascend for you. A feeling, deep and extensive, exists, that we owe to the Indians a debt which ought to be cancelled. Christians also hear and regard the injunction of the Saviour, "Go teach all nations." Go, then, my brethren, with your companions in self denying toil, and may the blessing of Almighty God attend you, and in coming years, and in a coming eternity, may it appear that you have not run in vain or labored in vain.

Nov. 10, 1834.

Twenty Laborers sent into the Field.

On Sunday evening, the 23d ult. in the Park street church, Boston, the following persons received their instructions from the American Board, as missionaries to the heathen:

For the Sandwich Islands—Rev. Wm. Coan, who has recently been employed in exploring Patagonia; Mr. Dimond, who goes out as a book-binder, but has the ministry in view; Mr. Hall, a printer, and their wives; and Miss Brown and Miss Hitchcock—8.

For South-eastern Africa—Rev. Mr. Lindley, lately pastor of a church in North Carolina; Dr. Wilson, a physician and an ordained minister, from the same state; Rev. Mr. Venable, from Ky.; Rev. Mr. Grout, from Mass.; Rev. Mr. Champion, from Conn.; Dr. Adams, a physician, from the State of New York; and their wives—12.

According to the instructions of the Board, the company destined to Africa will take passage in the ship Burlington, from Boston, for Capetown. From that point, the three gentlemen first named, and their wives, go to the Zoolahs, an interior community, situated behind Delagoa bay. The remainder go to Port Natal, among the Foolaahs. This port is about one thousand miles north-east of the Cape of Good Hope.—N. Y. Observer.

A warm and violent controversy is going on in the Wesleyan Methodist connexion, in England, in regard to the doctrine of the eternal Sonship of Christ. The subject is discussed at great length, with some learning, but no little acrimony, in the columns of the London Christian Advocate. Some preachers, for not holding to the eternal Sonship, have been expelled from the Conference. The powers of this body, and the subject of lay delegation to form a constitutional part of it, are also exciting much attention.—N. Y. Observer.

For the Christian Secretary.

MR. EDITOR,—

You will confer a favor on a numerous circle of christian friends, by allowing the following obituary notice a place in your valuable paper. The subject of the following notice, Miss JULIA ANN PATER, departed this life, September 6th, 1834, aged about 23, after a painful and protracted illness, which she sustained with Christian fortitude and resignation. She endured her afflictions "as seeing him who is invisible." She was the subject of hopeful conversion, several years previous to her decease, and united with the Baptist church in Northend, N. Y. Her parents informed me that she kept a diary of her religious exercises, for most of the time, during several years previous to her decease, but by some inadvertence, the most of her writings have been lost. By the removal of her parents to West Stockbridge, Mass., she was called to leave the people with whom she first united, but she could not long remain without a home among the people of God. The nearest Baptist church to her residence, was at Egremont; to this church she presented her claims, and was recognized a member, January 7th, 1832. Her life and conversation evinced not only a spirit of self-denial, but of fervent, active piety. At home, in the social circle, the prayer meeting, the Sabbath School and public worship of God, she manifested her attachment to the cause of God, and her desire for the salvation of immortal souls.

It is a subject of regret, that her writings were not all saved; but a few extracts from those which are preserved, will witness her devotedness to the service of God, and unshaken confidence in the Lord Jesus. The first date I find in her writings, referring to the exercises of her mind, is Nov. 4th, 1832, and is as follows:—

"This is our communion season, and I trust we came around the table of our Lord, and in some degree, partook of the spiritual body and blood of our crucified Redeemer. O Lord, may thy church in this corner of thy vineyard flourish; may we imbibed more of thy spirit, and possess more of thy perfections."

"Nov. 10, O Lord, how little do I possess of thy spirit. Canst thou be a child of God? If I loved thee, naughtness to myself, and bow this proud, this vile heart, and conform it to thine image."

"Dec. 16. It is a time of great spiritual declension about us, and because iniquity abounds, the love of many waxeth cold; those who have been most zealous in their Master's service, have hung their harps upon the willows, and are seeming to say, My Lord delayeth his coming. O Lord, revive thy work in our hearts: establish thou the goings of thy children, and add to their numbers daily, of such shall be saved. It is about seven years since the Lord spoke peace to my troubled soul, and bade me believe on him. O, then I thought I should be faithful to him; but, alas! how far have I wandered. Thou, O Lord, hast been faithful, but I have wandered far, far away, and had I received my just deserts, I should have been lifting up my eyes in torments, but I know thy loving kindness is stronger than death, therefore will I still trust in thee."

"Jan. 13, 1833. This is my birth day: 24 years of my life are spent, and how little have I improved my time. Many days of my life have been spent in vanity. O Lord, may I spend the remainder of my days in thy service."

"April 23. I have commenced teaching school, but am fearful I shall not be able to continue it long, in consequence of my health, which I find to be in a decline. But I feel that I can trust myself in the hands of God; let Him do as He pleases with me. O Lord, give me grace that I may instruct the youth aright, and revive thy work in my heart; may I feel for the salvation of sinners, particularly those in West Stockbridge, many of whom, I fear, are living without thee. Wilt thou have mercy on them, though they have no compassion on themselves."

"May 20. We have constituted a Sabbath School in the district where I am teaching school, and the prospect that it will flourish, cheers the friends of the cause. O Lord, may this be a prelude to a plentiful shower of Divine grace. Wilt thou make these handmaid instrumental in doing much good, even in this little Sabbath School."

"June 11th. I have dismissed my school in consequence of ill health, and expect to be obliged to leave it for the summer. I have anticipated much from this little school, but here, too, I am disappointed in my expectations, and am again brought to see that nothing but death is certain, and indeed, death is even now at the door."

Come, welcome death, the end of fears, I am prepared to go.

"Sept. 6. I have indeed been brought near the borders of the grave, and there appeared but a step between me and death, yet even then, I felt to rejoice in the Lord, and joy in the God of my salvation. Nothing but the merit of Christ could I claim, and with that prop. I felt that I could pass the dark valley of the shadow of death, fearing no evil. I will strive to wait patiently, all the days of my appointed time, till my change come."

"Sept. 11. I am destined to suffering, yet a little longer, in this world of affliction and sorrow. I had fondly hoped to rest in the grave, but God knows what is best for his children."

"Oct. 16. I attended meeting for the first time for a number of months. Preaching from Joshua xix. 16. It was a powerful sermon, and the peo-

ple seemed much affected. O Lord, grant that they may serve thee all the days of their lives.

"Oct. 19. My sister was hopefully converted this morning. O Lord, may she in due time follow thee with a whole heart. To-day, many have been brought to bay at the feet of Christ, and find pardon. One of my brothers is among the number. Grant, Lord, that he may go on his way rejoicing. Give thy children a spirit of prayer, give us more faith. O Lord, I thank thee for what thou hast done in this place. Thou hast brought my brothers and sister to see that they were sinners, and hast led them to put their trust in thee.

"Oct. 21. Have conversed with my father-to-day, on the subject of religion. I feel more encouraged to pray for him. Lord help me to wrestle like Jacob, and may I resolve in thy strength, that I will not let thee go except thou bless me. Bless me, even me, O my Father."

On the removal of their pastor, which took place about this time, she thus expresses her pious feelings:

"Heavenly Father, we are now destitute of a pastor. Do thou provide for us. O, our Father, give us one to fill his place, and do not suffer thy church here to be scattered. Lord, we will still trust in thee.

"Jan. 1, 1834. Feel impressed with the solemnity of the new year. This may be the last I shall witness in this world. But I feel glad that at most I have but a short time to live in this world. I have often wondered how it could be that persons were glad that they were born to die, but now I feel as if I could say so in sincerity. Lord, prepare me for my long home, and take me to my desired haven."

"Jan. 5. This was communion Sabbath, and about 80 came forward, and professed their faith in Christ. My brother and his wife were among the number. It would have been a beautiful sight, could they have felt it their duty to go down into the water, and there profess their faith in Christ. O Lord, may they be faithful, and never wound thy cause.

"Jan. 13. Another birth day has arrived. The past year has been one of suffering and afflictions, but the Lord has delivered me out of them all, so that I may safely say, the Lord is my helper. I think I never enjoyed more of the presence of God, than in the past year. I have seen that afflictions were designed for my good. They have weaned my affections from the world.

"Feb. 9. My health is poor: I have raised a small quantity of blood, which is something new in my case. I know not what a return of spring may produce, but I am willing to trust my heavenly Father, knowing that all things shall work together for good to them that love God. If I know my own heart, I am willing to go when God shall see fit to call me.

"March 29. Feel this evening that my heart much resembles the severity of the weather. O Lord, warm this cold heart of mine, and melt it into contrition.

"April 2. My health is very poor, and I fear that I have not patience enough to bear my afflictions as I ought. O Lord, may thy grace be sufficient for me. I want to possess the mind that was in thee. O Lord, do thou dispel these clouds of darkness, and shine upon my benighted soul. My anxiety for my father continues. O could I see him enlist under the Saviour's banners, then I could say, let thy handmaid depart in peace.

"April 7. It is my desire, that whether living or dying, I may be the Lord's.

"Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into thy hand guide—
O receive my soul at last."

"April 9. Have witnessed the return of spring, but not of health. Surely, wearisome days are appointed me, and if in this life only, I had hope, I should be of all creatures most miserable. I thank thee, O Father, for thy word, and for a throne of grace. Were it not for these, I know not how I could be supported under my afflictions.

"Indulge me with patience to wait till thou come, And find, even now, a sweet foretaste of home."

"April 16. I think all medical skill in my case will prove unavailing.

"April 18. O that I could feel sufficiently grateful for all the blessings which thou, O Lord, art bestowing upon me.

"I long, dear Lord, in thy beauties to shine—
No longer an exile in sorrow to pine—
And in thy fair image to rise from the tomb,
With glorified spirit to praise thee at home."

"It is of thy tender mercies that I am not consumed. I would desire ever to feel thankful for thy blessings, and I will not remember me, even now, in thy kingdom.

"May 6. Sufferings await me. Give me thy grace to bear all that thy hand shall see fit to inflict with patience. Shall I complain because thou chastenest me? O, no; let me rather kiss the rod, and say, thou art just, and I am guilty. Heavenly Father, may my afflictions be sanctified to me and my friends, may we humble our lives before thee, and do thou have mercy upon us."

Here her diary closes; as her health became too feeble to admit of her writing. The following lines were composed in reference to her death, and written by her, a short time previous to the event:

A few more days below,
And I shall rise
To join the saints above,
In yonder skies.

Weep not for me, my friends,
When you consign
Unto the silent tomb,
This clay of mine.

It is the voice of God
That bids me come:
O, dry your tears, my friends!
I shall go home.

A daughter, sister's gone
To her long home;
She waits in realms of bliss
For you to come.

JULIA ANN PARISH.

I was called to see her a few days before her death, and saw truly a never witnessed a more interesting scene. She seemed "quite on the verge of heaven." She conversed with animation, in view of her approaching release from the earthly house of clay, and seemed to rejoice in prospect of soon being with Christ, which was far better. At her request, I preached the sermon at her funeral, from these words, "There remaineth, therefore, a rest for the people of God."

May the blessing of God attend to be brief and imperfect extracts, by which the deceased yet speaketh.

Yours truly,
HARMON ELLIS,
Pastor of the Baptist Church
in Egremont, Mass.

INTERESTING QUERY.—It is said of the eminent Dr. Bayne by his biographer, that it was his intention to apply regularly for a license to preach, and in his theological exercises to discuss this question, "why so many were formerly converted to Christianity by illiterate persons, and so few at present by men of learning?" The inquiry may well merit the serious consideration of theologians at this day.

For the Christian Secretary.

Mr. Editor,

While the great and illustrious name of GRIMKE is resounding through the land, I was pleased to see in the Secretary of Nov. 29, an eulogy on the West, and would refer your readers to that article, (among a multitude of others of similar stamp, now circulating in the periodicals) as a small specimen of the high estimation of his character by all the pious, the patriotic, and the learned. And though "THE WEST KNOWS NO PROUDER GRAVE," a similar remark would probably have been made had he fallen in any other part of the Union.

My object, however, now is not to record his praise—this has been and will be done by able hands. I have, for some years, been honored with his correspondence, and only wish on this occasion, to present some extracts from his letters to me, and especially on the subject of Baptism.

The much admired oration which he pronounced before the Phi Beta Kappa Society of Yale college, in Sept. 1830, he wrote while on a visit to Stratford, (thus making this place "on the Aeon" of Connecticut). It will be recollected that the degree of L. L. D. was then conferred upon him by that esteemed University. In a letter addressed to me on the 18th of the same month, before he left New Haven, after some complimentary remarks respecting the pleasure he had enjoyed in Stratford, and his hope at some future period, of returning here again, he closed with the following:

"Let me request you not to give me the title of L. L. D., as I have addressed a letter to the President and Fellows of the Senatus Academicus, declining to accept it, chiefly because I disapprove of such artificial distinctions as D. D. and L. L. D.—I would be glad that you would mention it if opportunity offers.

Yours, with respect and esteem,
THOMAS S. GRIMKE."

He was the first instance, and it is believed, the only one who ever declined the title of L. L. D. in America.

Again, in a letter dated "Charleston, Dec. 27th, 1832," after giving a long and interesting description of his *Nadivision*, its operations, effects, and his despicable views of it, he requested me to furnish him with autographs of the most distinguished men in our state, he closes by saying—

"Which do the Baptist regard as their great work or works, if more than one, in vindication of their tenet of adult baptism?"

After delaying a number of months, in order to obtain the autographs, sending him about 10, I answered his query by writing him that the Baptists consider the New Testament as our great work on baptism; both as respects the subjects and the mode; nevertheless, we have quite a number of minor works, such as Dr. Baldwin's, Merrill's 7 Sermons, Peggibly, Carson & Cox, &c. Two or three of the last mentioned, I sent him, believing, as he was a profound scholar, he would be especially interested in the manifest learning and deep researches of Carson. As his letters are all very long, though interesting, on a variety of subjects, I must omit as much as possible, except an occasional comment to our State, and give you entirely what he says on the above subject.

"Charleston, 29th June, 1833.

My Dear Sir,—
(After many thanks for the autographs, &c., he says)—I strongly suspect that your State furnishes as large a number of illustrious names as any other in the Union. There are probably not less than 50 more of considerable, some of eminent value and interest, besides those you have already sent and promise to send.

I often have an indefinite impression that I may yet settle in Connecticut for the residue of life. I regard it already as a home, and it would be to me like moving out of one house in the same city, to another, &c.

You have given the right reply to my question. The New Testament is your standard and the only one you want. The truth is, I have been for some time engaged in the examination of the question of infant baptism; and I have proceeded on the very principle on which you have answered my question. I have looked to the New Testament as all sufficient. Although, therefore, I have read Dwight, Calvin, and others, in favor of infant baptism, I have resolved to read nothing against it; although I have Gale's great work, and Robinson's History, neither of which do you mention.

I must frankly confess the difficulty is to account for the origin and progress of infant baptism, when the New Testament is so profoundly silent on any thing of the kind. The Baptists certainly have the advantage over all other Christians, (the quakers perhaps excepted in this) that they do not insist upon and carry out Chillingworth's principle—the Bible the religion of Protestants.

Remember me kindly to Mrs. L. and all the family. Can you get me the autographs of the professors of Yale? (a number of others follow) &c.

Rev. J. H. Linsley. THOS. S. GRIMKE."

My reply to the above will be learned from his letter which follows, dated

"Charleston, 18th Dec. 1833.

My Dear Sir,—
Yours of 9th July, and 1st Nov. on the same sheet, came to hand some time since, accompanied by another bundle of autographs, for which I pray you to accept my thanks.

If you were surprised at my "communication on the subject of infant baptism," I assure you, I am still more surprised at the view which you have taken of it. Most assuredly I must have expressed myself in a very awkward and imperfect manner, to have made such impressions upon you as to have led to such sentences as the following:—"I am surprised that you should read so much in view of her approaching release from the earthly house of clay, and seemed to rejoice in prospect of soon being with Christ, which was far better. At her request, I preached the sermon at her funeral, from these words, 'There remaineth, therefore, a rest for the people of God.'"

Now, my dear sir, you entirely misunderstand the matter. I have no prejudice on the subject at all—I assure you not the least. Although I was born and brought up in, and still belong to a Pedobaptist church, my prejudices, if I have any, are actually in favor of adult baptism. 2d. I do not decline the reading of writers in favor of the views of the Baptists, on account of any apprehension that I may be convinced by argument. Still less is it because I have not a desire to know the truth. The course which I am pursuing, my dear sir, is precisely like that taken by a judge before whom a question is to be urged on the constitutionality of a law. He is already acquainted with the constitution, and without having made out a decisive opinion on the question, his impressions are favorable to the plaintiff. He says then to the Plaintiff, I do not desire to hear your arguments, although in the regular course of business you have to speak first. I would rather hear the defendant, and if he

makes any serious impressions on my mind, it will be time enough to call upon you to reply.

Now I am precisely in the situation of the judge. The New Testament is the Constitution. The Baptist is the plaintiff, alleging the unconstitutionality of Pedobaptism. The Pedobaptist is the defendant, the defensive, relies on his traditions, and the opinions and acts of the Christian church for many centuries. With the New Testament in my hand, I say, at once, to the Pedobaptist, I would rather hear what you have to say, because my impressions are against you. I see instances innumerable of adult baptism, but not a single case of infant baptism—I see abundant reason for infant circumcision—I see none for infant baptism.

Let me, therefore, hear what you have to say, in favor of your claim; for I acknowledge no prescription, no authority of tradition, in a Christian question. Thus, my dear sir, I think my cause is precisely that which becomes "a desire to know the truth," and "the habits of a thorough-going scholar." My desire is, if I have become a Baptist, that I should be able to say, I have read nothing in favor of anti-pedobaptist opinions, but have wrought out my conviction from the Bible as my text book. I have not resorted to the Commentaries of Gale & Robinson, and Carson and Cox, but preferred to oppose the Bible, single handed, to the arguments of Dwight and Calvin, of Wall and Woods; satisfied that if they could not convince me they are right, I needed not to hear their antagonists.

Now, my dear sir, if I should finish by becoming "a thorough-going Baptist," would not the course I have taken be a nobler triumph to the cause of truth, and far more satisfactory to Baptists themselves, than if my change were referred to the writings of the great advocates of Baptist principles.

Yours, truly,
Rev. J. H. Linsley, THOS. S. GRIMKE.
Stratford, Ct."

The above contains the views, it is believed, of the most learned man in America, of his views, of a subject which he has examined with the most scrupulous care, and to which he has devoted his whole mind, and therefore could not speak positively respecting them. I have no idea that he leaned to their views. His last letter, from which the above is an extract, contains about 3 pages more, mostly respecting his views of orthodoxy, and assigning reasons for his peculiar sympathy. But I have transcribed all he advanced on the subject of Baptism—hoping it may interest your numerous readers, it is at your service, though evidently not designed for publication, nevertheless, as he is no more, no serious objection can be offered.

As ever, yours,
J. H. L.

P. S. I received only one mere communication from him before his death, and that was on the subject of Peace, a cause in which, as well as in every other benevolent object of the day, he was deeply interested.

[For the Secretary.]
THE SINS AND EVILS OF DECEPTION.
No. VII.

"Honor thy father and thy mother" is a command which the Almighty has been pleased to incorporate with his eternal law, and to place at the head of those which are to regulate our intercourse with our fellow men. Perhaps a few words ought to be said, respecting the debt which children actually incur, for benefits they receive from parents, and which renders this commandment as reasonable in its understanding, as it is obligatory to the conscience.

Parental affection, which is continually manifested by word and deed, commences with the existence of a child, but does not terminate therewith. The ligaments which bind children to their parents' hearts, death cannot sever. Time may blunt the edge, or religion nerve and support the soul; but when is parental love extinct? At what distant period can the child be named, or the melancholy mound be visited, and the tear not start, and the throbs of anguish not pass through the bosom? For living children, when is parental solicitude even suspended? If he be a son, with what anxious care does his father watch the qualities of his mind, and endeavor to fit his occupation in life to his particular taste. If he develops talents, and chooses the path of science, what exertions are made by the fond parents to second his wishes! What self-denial often practiced, to supply the expenses of such a course! Is he brought low with dangerous disease, where are the nurses and watchers who never tire nor complain? They are his heart-stricken parents. If he awakes at midnight, the dim light of the lamp rests on the pale features of his anxious mother. She is his first object which the dawn of day discloses to his eyes—the last he sees at his bedside when he closes them at eve. Has he experienced adverse fortune? It has alienated professed friends, but bound him closer to his parent's heart. Does he visit foreign lands? Other cares and other connections soon disengage him from the hearts of his acquaintance; but absence fixes him more firmly in those of his parents; and no merchant rejoices so much at the arrival of his richly freighted ship, as the affectionate parent at one line announcing the health of an absent son.

Is the child a daughter, the solicitude is different in kind, but perhaps greater in degree. From infancy, through childhood and youth, every step is regarded with anxious care—a care which a daughter can never fully comprehend, till she herself becomes a mother, and sees a family of blooming daughters rising around her. Nor does a mother's love or care end here. The same is extended to another generation; and the married daughter finds her mother all to her youthful family, till she was to her. How strong is maternal love, even in the devoted widow! With what willingness does the mother cherish her ornaments, to place them on her youthful daughter! How far does the pleasure excited by her daughter's praises, transcend all she ever experienced when such was bestowed upon herself!

If the mother be pious, how greatly is her care and vigilance increased, as she takes a view of both worlds! She prays fervently for her own sanctification, and realizes the worth of her own soul; but when she spreads the case of her unconvinced daughter before the Lord, then her tears burst forth, and she seems to gain new power to pray. Then she feels what it is to wrestle, and to agonize in spirit, and to say, "I will not let thee go, except thou bless me."

Youthful sons, and daughters, or even children, if you are old enough to reason at all, must you not acknowledge that such unchanging, and inalienable friends are entitled to your entire confidence? Will you not admit, that if deception and duplicity are criminal and base when practiced upon any who confide in you, they acquire a character of deepened turpitude, when exercised towards your parents?

Young man, if you are secretly joining in those amusements, frequenting such resorts, choosing such associates as he has forbidden; if you are listening to those who aid you in this dreadful work, you have already entered upon the road which leads down to death. "My son, if sinners entice thee, consent thou not." If there appears to you unwonted strictness in your father's prohibitions, remember it is the result of his knowledge, and experience. The wide moral horizon which he surveys discloses dangers concealed from your limited view. His love you cannot doubt. You have seen his willingness to relinquish his own plans, to procure you any innocent enjoyment. He is your best friend, and your disinterested adviser. If he discovers that you are deceiving him, and that he can safely confide in you no longer, you have put a dagger in his heart, and whosoever has so advised, or persuaded you, is your enemy, and if it were for his interest, would plunge a deadly one in yours. If you have taken but few steps down this fearful declivity, you can retrace your steps. Disclose all to your father. He will freely forgive you. You have a powerful advocate in his heart. Suspicion will flee away before parental love, and you will enjoy again the full confidence of one who will be ready to believe, what he earnestly wishes to be true.

To the youthful female we would say, that no individual of either sex, can love you with an affection so disinterested as your mother. Confide in her, and you are safe. Deceive her and "your feet will slide in due time." How many thoughtless young daughters, receive advances against the wishes of pious parents. Receive them clandestinely, give their hand in marriage, and thus dig the grave of all their own earthly happiness. He, who would persuade you to deceive your parents, proves himself in that very deed, unworthy of all your confidence. If you wed him, you will speedily realize what you have lost. You will find that you have exchanged a sympathizing friend, an able judicious counsellor, a kind and devoted nurse, for a selfish, unfeeling companion, ever seeking his own accommodation, and his own pleasures; neglecting you in health, and deserting you when sick. Who has not read the reward of deceiving parents, in the pale, and melancholy features of the unfilial daughter?

The writer once knew a female, then advanced in life, who had pious parents. Her father was a clergyman, and one who intended to follow the Lord fully; and forbade his sons, and his daughters, all such vain amusements as dancing, theatrical exhibitions, &c., in which professors of religion, as well as many clergymen, then indulged their children. This daughter broke through these wholesome restraints, and used to make the requisite preparations for an attendance at such assemblies without her mother's knowledge; and by various pretences obtained time for so doing. After her parents had retired to rest, which was usually early, she arose, went secretly out of the house, and partook of her favorite amusement. By some means she entered the house again without detection, and by a great degree of deceptive management kept it wholly concealed from her parents. But did the blessing of the Lord attend this daughter? The Lord left her to go on, and choose her own ways; and she at length married a young physician, handsome, talented, and agreeable, but of most depraved principles. If it could be known in what particulars he was most depraved, it might be said, in those of all others, the most lacerating to the feelings of a wife. It would hardly be exaggeration to say, that peace was a stranger in her dwelling. She was a prey to the most harassing suspicions. Every species of deception was practiced upon her, by her abandoned companion, until he seemed to scorn the thoughts of deceiving, and threw off all restraint, and such was the affect her father by which she was held in bondage, that the dread of offending him, seemed to outweigh all other considerations. The Lord was thus pleased to chastise her with sorrows, for nearly forty years, till at length her husband was removed to his own place. Whether she was ever made a subject of divine grace, is not at this distant period remembered. "Evil pursueth sinners: but to the righteous good shall be repaid." Proverbs xii. 21. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Proverbs xxx. 17.

To be Continued.

[For the Christian Secretary.]
Manchester, Nov. 11, 1834.

Dear Brother Bolles,—

I take my pen in hand to give you some account of our situation as a church, in Manchester.

For years past, this church has been low; but of late, the prospects seem to brighten. Some time in the month of May last, there appeared to be some serious impressions on the minds of a few young people in the west part of Bolton, and one, about that time, obtained hope in Christ. I established a meeting at 5 o'clock P. M. on Lord's day. A few of the young people came to my residence once a week, for conversation, and to be prayed with. The Church then appeared to be dead, as a body; nothing appeared to arouse them. I sometimes thought the candlestick would soon be removed out of its place; although one of the brethren began to feel a little, and his prayers began to shorten, and be more interesting. This course of lectures and inquiry was pursued till some time after the Association, when two young men offered themselves to be baptized, and were baptized. This aroused some of the members of the church. One young person was struck down with convulsion at the water side. In a short time, a number were serious; six obtained hope in one week; a number more were anxious. Some of the members, at this time, were very active, others fast asleep.

Br. W. came and spent four days and a half, and preached five times. The effect of foreign help was this: the church said prayers to God, and looked to men for help, and in this way, vital piety seemed to be born again. Almost every member wished to get preachers from abroad, and seemed to think if they could get in a variety of preachers from abroad, to visit them, the world would be converted to God. Accordingly, much of the time that ought to have been spent in the closet, was spent in looking for new preachers, and in carrying and fetching them. The event was, the progress of the work wholly stopped. I do not know of a solitary instance of conversion or awakening after the time Br. W. came to Manchester, till the commencement of the present meeting. That meeting commenced on the 7th of Thursday. Br. W. preached from John iii. 7, "Ye must be born again." In the afternoon of the succeeding day, a Methodist Licentiate preached.—Br. Dwinell arrived soon enough to preach that evening. Friday, Br. Appleton preached in the forenoon, and Br. Stanwood in the afternoon.

During the meeting, thus far, but few adults attended that did not indulge a hope. My nights were in a great measure sleepless. I was led to inquire what was the cause of all this, and came to the conclusion that there was iniquity enough in my heart to stop a revival,—and that my brethren were no better prepared than myself; and I verily believed we had grieved away the Spirit by our neglecting God, and looking to man. I had laid the snare, and they had followed my example. After having passed three restless nights, I made up my mind to go before the public, confess my faults, and point the church to some of theirs. Saturday, A. M., Br. Appleton preached. At the close of his sermon, I arose, confessed my faults which I supposed were in the way of a blessing, and endeavored to tell the church some of their faults, and it was followed by a

confession on the part of the brethren. One confessed to me that he knew all the time he was not prepared, but he thought the rest would be; and that he came to hear the great preacher.

General good feeling ensued, and I never have seen so much apparent love among the brethren, since I became acquainted with them, as exists at the present time. I preached Saturday and Sunday P. M., and Br. A. in the forenoon. Before the meeting closed, a number expressed anxiety: since the close of the meeting, one person has obtained hope in Christ. Since the sitting of the Association, I have baptized six young persons; 4 males and 2 females. A number more indulge hope, who attend this meeting, and have not been baptized.

Yours, &c. DAVID BENNETT.

CIRCUIT PLAN.

There are a number of vacant Baptist Churches in Connecticut, and some of them small in number, and feeble in point of property. These Churches have long excited the sympathy and compassion of their brethren in more numerous and wealthy Churches. The great question respecting them has been, what measures can be adopted to secure to them the greatest amount of benefit? What plan is best calculated to raise them to a respectable establishment and give them permanent relief? It has been generally supposed, to form them into missionary circuits, and employ to labour upon them good efficient Ministers, would be most likely to effect this important object; and the Baptist Convention of this state have repeatedly appointed agents to arrange a plan for such circuits, with orders to report to their board. Such reports have been made, but not carried into operation. For the want of such means, until last spring, the cause has been languishing, and the Churches suffering. At that time, a certain individual, of his own accord, and without public patronage, raised up and established a Baptist missionary circuit in Litchfield county, which is now in successful operation. Considering it has hitherto stood entirely independent of the convention and received no public support, its success has been paramount to all reasonable calculations. There appears nothing now wanting, to produce the most happy results, and the constant patronage of support of suitable labourers. This is fully believed, may be easily and safely done, without sacrificing the independence of the Churches, or in the least infringing on any of their rights and privileges by their becoming auxiliary to the Convention. It is therefore hoped, that the subject will be duly noticed, and receive reasonable and suitable attention.—*Com.*

For the Secretary. CHURCH RECOGNIZED.

The following churches were represented by their delegates in an Ecclesiastical Council convened in Lisbon, (Haverhill Society), on Wednesday, Dec. 3d, 1834, viz. Norwich, Brooklyn, Willimantic, Lebanon, and Preston City, and made choice of Rev. S. S. Mallory, Moderator, and George Byrne, Secretary. The request of 26 brethren and sisters who had associated themselves together under the name of the 1st Baptist Church in Lisbon, was to be recognized as a Church of Christ in Gospel order, together with the articles of Faith and Practice and the Covenant upon which their compact was based, was under consideration; whereupon, after mature deliberation, it was voted, that we approve of the Articles of Faith and Practice and of the Covenant of the 1st Baptist Church in Lisbon, and that we proceed to give them fellowship as a Church under the above name.

ORDER OF EXERCISES.

Prayer,
Singing.
Sermon by Rev. S. S. Mallory, founded on Acts xv. 41, "And he went through Syria, and Cilicia, confirming the Churches." The speaker dwelt in a very forcible and happy manner on the doctrines in which it was necessary for the church of Christ to be confirmed, and particularly the necessity of our sect. We trust that this discourse will prove to have been a word in season to many of the congregation who listened to it.

Constituting prayer by Mr. Mallory.
Right hand of fellowship by Mr. Cook.
Address to the Church by Mr. Huntington, which was admirably adapted to the occasion: the duties of a Church to its Pastor was most appropriately and distinctly set forth among many other duties named. Concluding prayer by Mr. Gates.

B.
CORNISH, N. H.—A Protracted Meeting at Cornish Flat, has been in progress in the Baptist Society, Rev. Mr. Barron, pastor, attended with very happy success. The meeting was conducted by the pastor & by Bap. ministers of the vicinity, of whom Mr. Persons of Newport, is mentioned as a devoted laborer. An unusual seriousness has characterized the meeting, a great many conversions are believed to have taken place, and among them some, displaying remarkably the power of God in view of the hopelessness of the case.—*Ver. Chron.*

From the Religious Herald.
ACCESSIONS BY BAPTISM AT RICHMOND. On Lord's day, Eld. Hinton baptized 20 persons, in connection with the first Baptist Church; and on the preceding sabbath, Eld. James B. Taylor baptized 12 candidates in connection with the second Baptist. Several of the above were the fruits of the late protracted meeting.

From the Bap. Repository.
Dear Bro. Going,—It is our happiness to record the goodness of the Saviour to us in Hudson. About five weeks since, there began to be some appearances of a revival in this church; the work has progressed with accumulated strength, and quite a large number have been the hopeful subjects of regenerating grace. Last Lord's day, I baptized fourteen; and the preceding Sabbath, sixteen; and we expect to baptize next Lord's day, again. May the Lord strengthen us to the work which is before us, and give us grace to humble us in the midst of this prosperity.

ISRAEL ROBOARDS.
Hudson, N. Y. Nov. 26, 1834.

Franklin co. Mo. Oct. 1, 1834.

Brother Going,—Since the first of July, I have rode 795 miles, preached 76 times, baptized 8, received by letter 5, met the Sunday School Committee twice, attended four camp meetings, at which about 50 professed a hope in the Saviour of sinners. The cause seems to be prospering throughout the field of our labors, and I think I can safely say that not less than 30 professed a hope, at our Association, held in September. In the county of Washington, between twenty and thirty Catholics have been baptized on profession of their faith. Who can doubt but that the cause of Missions is the cause of God?

I remain yours in the fellowship of the Gospel,
LEWIS WILLIAMS.

INFANT BAPTISM.—In the last No. of the Christian Observer, an Episcopal work, we observed a work advertised, called an Examination of Infant Baptism, designed to prove that it is inconsistent with the principles of the New Testament. Respectfully proposed for the consideration of all those who are desirous of a Scriptural Reformation of the church, and who are prepared to follow truth, wherever it may lead. By a member of the Church of England.—*Bap. Rep.*

CHRISTIAN SECRETARY.

OPENING OF THE LITE.

The new building opened on Wednesday having been made the Rev. George Ministers of the citizens moved in House. The object of the meeting, dressed by the Rev. The Rev. James delivered a highly As the Trustees we forbear giving The concluding Davis. The service of several appropriate the guidance The day was attended by a large ditors.

We hope to be sions of the building in relation to the We have now time facts.

Circuit Plan.—uma, a community their attention is has made a participation, because as yet become as would do this strength, and m raise, and the an regular supply of then, can the Co standing upon There is some pendence of chu not know what that churches fee by having a Miss do, they have on think the Conve them; that is, fi him, (if they co funds to the exte auxiliary to the doubt that body able it to do, to preacher.

MR. W. This gentleman in Sacred Music, Church. We re desirous to become Wade is consider ers of Vocal Mus pile into the fairy formance.

A Juvenile Class scholars from 6 t upon the Pestaloz by which, childre ples of music as e Hartford, Dec.

"Mechanics' Cal and 1837. Co For mechanics Hills. For sale United States." This is a little carried in a waller other articles, ren classes of people. what it may be us ges, we do not he as the best thing

Subscribers for 1 which city, and w requested to make p is authorized to re hoped those conce by him, or any oth To our unpaying feel for the printe they would feel in earliest possible co not charged with p have sometimes pu

New Proposal.—the East, in a letter poses a new mode is, by establishing ary ground," so the oriental languag ted, while they are logical studies." I imposing a far gre physical powers of students of Lane Se ly abolished by the were said to involv and distracting for

We take pleasure W. Lawrence, May priate proclamation Marcy, recommend of the 11th inst. as the "Divine Ruler

West Indies.—Ve ceived of the indole tion of the negroes rare, and St. Lucia tions seem to have f

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 13, 1834.

OPENING OF THE CONNECTICUT BAPTIST LITERARY INSTITUTION.

The new building recently erected in Springfield, was opened on Wednesday last. In the afternoon, prayer having been made in the Chapel of the building, by the Rev. George Phippen, of Canton, the Trustees, Ministers of the gospel, Teachers, Pupils, and citizens moved in procession to the Baptist Meeting House. The President of the Board briefly stated the object of the meeting, and the throne of grace was addressed by the Rev. John Cookson, of Middletown. The Rev. James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution, then delivered a highly appropriate address on Education. As the Trustees have requested a copy for publication, we forbear giving an analysis of this able production. The concluding prayer was offered by the Rev. G. F. Davis. The services were interspersed with the singing of several appropriate anthems, by a select choir under the guidance of Mr. B. C. Wade, of this city. The day was uncommonly fine, and the services attended by a large concourse of deeply interested auditors.

We hope to be able to give our readers the dimensions of the building, and other interesting particulars in relation to the Institution, at no distant period. We have now time only to announce the above facts.

Circuit Plan.—Our readers will find in another column, a communication headed as above, to which their attention is requested. It is from a brother who has made a partial experiment. We say a partial experiment, because the circuit by him formed, has not as yet become auxiliary to the Convention. If they would do this at once, putting forth their whole strength, and making known the amount they will raise, and the amount necessary to obtain for them a regular supply of ministerial service, then, and not till then, can the Convention be expected to act understandingly upon the question of aiding them.

There is something said about infringing the independence of churches, by the Convention. We do not know what it means. We are both to believe that churches feel themselves abridged of their liberty, by having a Missionary sent to their aid; but if they do, they have only to do for themselves, what they think the Convention ought not to presume to do for them; that is, find the minister they want, and obtain him, (if they can)—form their own circuits—raise funds to the extent of their ability, and then become auxiliary to the Convention, and there can be no doubt that body will rejoice to do all its means will enable it to do, to aid their brethren in supporting their preacher.

MR. WADE'S MUSIC SCHOOL.

This gentleman has opened a school for instruction in Sacred Music, in the Lecture Room of the Baptist Church. We recommend this school to all persons desirous to become adepts in the art of singing. Mr. Wade is considered one of the most competent teachers of Vocal Music, being himself able to lead his pupils into the fairy fields of tasteful and scientific performance.

A *Juvenile Class* is also commenced, consisting of scholars from 6 to 14 years of age, who are taught upon the *Pestalozzian System*, (as are also the others) by which, children may learn the elementary principles of music as easily as they can learn to spell.

Hartford, Dec. 13.

"Mechanics' Calculator and Almanac for 1835, 1836, and 1837. Consisting of a variety of useful tables. For mechanics and others. Hartford: Parsons & Hills. For sale at the principal bookstores in the United States."

This is a little work, printed in a proper form to be carried in a wallet, and contains a variety of tables and other articles, rendering it particularly useful for most classes of people. Its table of contents will show for what it may be useful. Having looked over its pages, we do not hesitate to recommend it to the public as the best thing of the kind we have seen.

Subscribers for the *Ch. Secretary*, residing in Norwich city, and who are in arrears for the paper, are requested to make payment to Mr. George Byrne, who is authorized to receipt for money paid him. It is hoped those concerned will not wait to be called upon by him, or any other one.

To our unpaid subscribers, in every place, who feel for the printer, we would express our desire that they would feel in their pockets for him, and by the earliest possible conveyance, remit the balance; but not charged with postage, especially at the rates we have sometimes paid,—say 30 cents on a dollar.

New Proposal.—Rev. Josiah Brewer, missionary in the East, in a letter from Smyrna, of Sept. 1834, proposes a new mode of training missionaries; and that is, by establishing theological seminaries "on mission-ary ground," so that students may be learning the oriental languages and customs, and become acclimated, while they are pursuing their "classical and theological studies." How would it do? It seems like imposing a far greater weight upon the mental and physical powers of students, than was assumed by the students of Lane Seminary, in the investigations lately abolished by the orders of its officers; and which were said to involve abstract questions, too mighty and distracting for young men.

We take pleasure in stating that the Hon. Cornelius W. Lawrence, Mayor of New York, issued an appropriate proclamation in accordance with that of Gov. Marcy, recommending to the citizens the observance of the 11th inst. as a day of public thanksgiving to the "Divine Ruler of the Universe."

West India.—Very unfavorable accounts are received of the indolence, turbulence, and insubordination of the negroes in some parts of Jamaica, Demerara, and St. Lucia. The courts and other authorities seem to have full employment, and their endeavours

to keep order and punish offences, as well as to enforce the legal requirements of labour. It should seem from these accounts, that incalculable losses of standing crops would be sustained, by the refusal of the negroes to comply with the conditions of their emancipation.

The Duke of Bassano, the very man who was Bonaparte's confidential minister, when the decree of Rambouillet was issued, is now Minister of the Interior, and President of the council of state in France. Will he now advise the remuneration of damages incurred by his former decree, which is the thing to be done by the stipulations of the treaty with France? It looks equally.

Messrs. Reed and Matheson.—We have received deeply interesting particulars of the reception of these pious and beloved men at home, and also of a meeting held in London, to hear from them an account of their visit to America. The New York Observer containing these details, came to hand too late for us to give them this week, but shall improve our next opportunity to treat the pious to this passing luxury.

MONTHLY CONCERT.—Prize Essay. A premium of fifty dollars was offered some time since for the most approved essay "on the best method of conducting the Monthly Concert for Prayer," and it has been awarded to the Rev. Ansel D. Eddy, of Canandaigua, N. Y. The gentleman who offered the premium, has devoted himself to missionary labors for life, and expects to sail from Boston to South Eastern Africa, the scene of his future labors, on or about the 1st of December. The Boston Recorder of the 14th ult., contains this Prize Essay, and the editor states that at the request and expense of the gentleman who gave the premium, a copy of the Recorder, containing the essay will be sent to every settled minister in the United States, so far as their names and residences can be ascertained.

Twenty Third Congress.

Second Session.

SENATE.

Monday, Dec. 8, 1834.

The Hon. Messrs. Webster, of Mass., Waggaman, of Louisiana, Prentiss, of Vermont, King, of Alabama and Clayton, of Delaware, appeared and took their seats.

The Vice President presented the communication from the Secretary of the Treasury, in relation to the construction of the bridge over the Potomac, at the city of Washington.

Also, the Report of the Secretary of the Treasury, relative to a re-organization of the Treasury Department.

On motion of Mr. Kane, the reading of the communications was dispensed with, and they were ordered to be printed.

Also, another communication from the Treasury Department, relative to the case of Mary O'Sullivan, which, on motion of Mr. Kane, was ordered to be printed.

Also, another communication from the Treasury Department, showing the amount of funds in the Treasury applicable to the erection of Marine Hospitals, and the number of such institutions in the United States, which, on motion of Mr. Silsbee, was ordered to be printed.

Mr. Webster gave notice, that to-morrow he would ask leave to introduce a bill to provide compensation to American citizens for spoliation of their commerce, prior to 1800.

On motion of Mr. White, 1750 additional copies of the documents accompanying the President's Message were ordered to be printed.

Mr. Erwin submitted the following resolution: Resolved, That the Secretary of War be directed to transmit to the Senate a copy of any communications received by him from the Commissioners appointed by the States of Maryland, Pennsylvania, and Virginia, to receive portions of the Cumberland road, lying within the limits of these States respectively, and to erect toll gates thereon; and if any money be necessary to complete the repairs of said road agreeably to the requirements of the laws of said States which have received the assent of Congress; and that he furnish an estimate of the amount. Also, that he inform the Senate what is the condition of the masonry on that part of the road; and how many inches of metal have been put on that part of it which lies between the Monongahela and Ohio rivers;—and also what depth of metal is in his opinion necessary to make it a permanent and substantial road, upon the plan which has been adopted, in its repairs by the department.

Mr. Southard moved, that on Wednesday next the Senate would proceed to the appointment of the Standing Committees.

Mr. Poindexter suggested the postponement of the day till Monday next, as the Senate was not very full, and as it was desirable to have a full attendance of members.

Mr. Southard had no objection, with a view to consider the subject, that the motion be laid on the table, and moved to that effect, which was agreed to. The Senate then adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Clay presented the memorial of the Tennessee Canal Commissioners, for the construction of a Canal around the Muscle Shoals, setting forth the progress already made in that work, and the necessity for a further appropriation to complete the same, which they request shall be made; which was referred to the Committee on Roads and Canals.

The following resolution, submitted on Thursday by Mr. Wardwell, was taken up:

Resolved, That the Secretary of the Navy be directed to report to the House the amount expended in erecting the Ship House at Navy Point, in the county of Jefferson, and State of New York, and the expense of keeping the same in repair. Also, the like information in relation to the vessel built and lately sold at Storrs Harbor, in said county, and the amount of compensation allowed to the officer or officers, person or persons, who have from time to time had charge of the same. Also the reasons, if any exist, for the further preservation of the vessel and Ship House at Navy Point. Also that he report the amount heretofore paid for the use and occupation of the land now being longed to the heirs of Henry Eckford, dec. at Navy Point and Storrs Harbor, on which the vessel New Orleans and Chippewa were built, and also the terms of any contract which may have been made with the Government or its authorized agent, for the use and occupation of such land.

Mr. White moved the following amendment, which was accepted by Mr. Wardwell, and thus amended, the resolution was agreed to:

"And any other information in possession of the Department relating thereto."

Resolved, That a Select Committee, consisting of one member from each State, be appointed, with power to inquire into the expediency of amending the laws relating to the Military Academy at West Point, in the State of New York, whether it would not comport with the public interests to abolish said institution.

The Rev. Edward Irving had gone to Glasgow for the purpose of assisting in the formation of a church in that city, holding tenets similar to his own. He is, however, ill of an alarming disorder—pulmonary consumption. He will not probably long survive.

General Intelligence.

Foreign.

Confagration.—The following appears in the London Times of the 8th of October, in the shape of an advertisement, under the sanction of Mr. Rothschild, the Austrian Consul General, and others, by whom donations in behalf of the sufferers were to have been raised.

Great Fire at Wiener New Stadt, near Vienna.

It would be impossible to give a correct description of the dreadful fire which has entirely destroyed the town of Wiener Newstadt, about 3 miles from Vienna. Of 50 dwelling houses, only five remain standing, besides the Military Academy, the prison, two barracks, the sugar refinery, the principal church, and the convent, both of which, however, have had the steeples and roofs burnt, and the bells melted. So terrible was the fire, that the people could not stay in the streets, or give any succor. The fire engines were deserted and burnt in the streets. All the houses were therefore entirely destroyed by the fire, and every thing they contained. There were, besides, 400 barns, into which the harvest of the surrounding district was just collected, totally destroyed. The Custom House, in which a large quantity of goods were deposited, this town being a place of entrepot, was entirely destroyed, and every thing it contained. Of 10,000 persons, the greatest part are reduced to extreme want and poverty. All are without shelter, and are partly encamped in the fields, and partly have sought temporary shelter in the neighboring villages; many were killed, and a still greater number were wounded, or have lost their sight, by the intensity of the fire. The general distress is beyond description.

The ship Edward, from Calcutta, arrived at Cape Islands on the 24th instant, brought in passengers, Mrs. Reed, servant and child. Mrs. R. is the widow of Rev. Mr. Reed, Missionary to Calcutta, who died in August last, on his passage home. The infant of Mrs. R. is only two weeks old, and she is in delicate health. The ship has on board two elephants, a tiger, and several other wild animals.

Iceland is said to have suffered from an epidemic complaint similar to the cholera. It has made the most dreadful ravages, and has not left people enough to take care of the cattle, or even to milk the cows.

Domestic News.

New Publication.—It is in contemplation soon to commence, at the office of the *Cross and Journal*, the publication of a monthly periodical, pamphlet form, under the title of "The Baptist Advocate." Its general character and design may be inferred from its name. Most of the matter will be written expressly for the Advocate. It will be inserted in the *Cross and Journal*, the columns of which will consequently become much enriched.—*Cross and Jour.*

Awful Calamity.—The Alexandria (La.) Intelligencer of Oct. 29th, contains an account of a dreadful calamity which lately occurred on the southern borders of Louisiana, as follows:—

Severe Gale.—The gale of the 16th of September was attended with fatal consequences to many of the inhabitants on the seaboard. Of fifty-two persons residing in one settlement of the Mermentau, some six or eight miles from the ocean, no less than 25 were drowned. The swells in this river have seldom been known to exceed three or four feet above high water; but on this occasion, the inundation, caused by an inland flood of the sea, was more than fifteen feet, carrying destruction to all before it. Some of the inhabitants sought safety in the tops of the largest trees, hoping to escape the immediate destruction of the water; but these hopes were of short duration, for the trees were uniformly prostrated by the wind, and the unfortunate people buried in the very element they had attempted to escape.

Extract of a letter from a gentleman at Oswego, to his friend in this city, dated Nov. 20, 1834.—N. Y. D. Ad.

"Last night was a tremendous night, and an unfortunate one here. The schooner Janet, Capt. James King, ran foul of the east pier and bilged—total wreck—captain and two hands drowned. Capt. King was one of the oldest and most careful captains on the lake."

New England Schools.—A writer in a Southern paper, thus describes the free schools of New England: "The poorest boys in the free schools of New England feel as high and as proud as the son of the rich. 'You do not mean,' said Gov. Barbour, of Virginia, after visiting the superb free schools at Boston, which he admired more than the schools at free." "Indeed, I do," said the school committee man. "You remember the boy that got the medal in the class we have just examined, and the boy that lost it? The first is the son of that wood sawyer there (pointing to a man who was sawing wood in the street) and the other is the son of John Quincy Adams, the President of the United States." The Virginian started in astonishment at this, and said, "I never wondered at the prosperity of N. England."

Henry Joseph, who was executed at Boston for the murder of Capt. Crosby, was formerly a slave, but made free, and the coronation of the Queen of Spain, was engaged for six days in a bull fight.

The valuable and extensive manufacturing Mills on Bladen's Creek in Sumner County, (Tenn.) owned by Col. John R. Burke of Nashville, were consumed by fire on the night of the 4th ult. which is supposed to have originated from the steam engine which propels the machinery. Loss estimated at \$10,000, no insurance.

The Petersburg Intelligencer states that the business of the Rail-Road is increasing steadily. On Thursday last the locomotive engines arrived from the Roanoke with a formidable train of thirty-five cars, containing a load of 192,000 lbs. of tobacco, cotton, and flour. This large burden was carried at the rate of ten miles an hour.

ADVERTISEMENT.

FEMALE CONVENTS.—Secrets of Nunneries disclosed, compiled from the MS. Memoirs of *Scipio De Ricci*, Catholic Bishop of Pistoia, by Mr. DE PUTTER, N. Y. D. Appleton & Co.—This is not a work of imagination or of bigotry, but the result of developments forced upon the attention of a Catholic community by the persevering efforts of a Bishop, to make his religion and those who are set apart and dedicated to it, what they should be—pure and holy. To say that it proves the tendency to abuse, disorder and crime, of monastic institutions, is only to repeat what all reflecting Protestants who understand human nature, were before apprised of. The object of its present publication here, would seem, by a prefatory address, to be to put Protestant parents in America on their guard against the great efforts making to spread the monastic and religious institution of Catholicism among us. In this view it is a formidable publication—for its authenticity is undeniable, and its developments most startling.—N. Y. American.

Mrs. SNOOKNEY'S SKETCHES have been re-published in London. An English periodical speaking of the merits of this work, says, "Mrs. S. is an American authoress, and holds a distinguished place among the female worthies of the United States, whose writings prove that piety and excellence are not confined to our own country."

Boydington, charged with the murder of Frost, at Mobile, last July, has been found guilty. He was from New Haven.—*West. Jour.*

Accounts from Constantinople to the 11th of Oct. represent Turkey as still menacing Egypt with war.

A London paper states that official accounts have reached that city, of the defeat and total rout of a large Russian force by the Cossacks.

The British government have consented to advance the sum of £250,000 for the completion of that magnificent undertaking, the Thames tunnel. The works will be immediately resumed, under the direct superintendence of Mr. Brunel.

The Privy Council had concluded its investigation of the burning of the two Houses of Parliament, and found it to be the result of accident. Mr. Cross, to whom the disaster is imputed, has been dismissed from employment, since which, he goes about the streets of London and Westminster in the dress and paraphernalia of a rat-catcher.

From Mocha.—Capt Sloan of brig Ann, arrived at Baltimore, in 105 days from Mocha, states that all the ports on the Arabian side of the Red Sea, were blockaded by the Egyptian squadron, and an expedition was about setting out from Jeddah, under the direction of Europeans, for the purpose of conquering the country of Yemen. All business at a stand.

Shipwreck.—H. B. M. schooner Nimble, was lost on Key Verde, in the Bahama Channel, on the night of the 3d October. The officers and crew have arrived at Havana. She had on board 269 negroes, which she had captured from a slaver, 70 of whom were drowned after the schooner struck. The Nimble, during the three past years, has captured over 8000 slaves.

There lately arrived at the Railroad Depot, at Charleston, (S. C.) at one time, three locomotive engines, having in their train sixty freight cars, carrying nine hundred and eighty bales of cotton.

Monstrous.—A report came to Louisville, a few days ago, of a murder committed at a log house raising, in the back woods of Indiana. We transcribe the circumstances literally, as we understood them.

While the work was going on, a man with an axe clove the brain of another with whom he had some alterations. This so unnerved the strained arms that supported a heavy log near the top of the wall that it fell upon them, killing him with the bloody axe, and two others. Another man on the corner of the wall fainted, or was so much affected by what he saw that he fell and broke his neck. All occasioned by the wicked rashness of one man.—Louisville Trans.

SPECULATION.—The rise of Cotton in England, has produced a speculating fever in the Southern States. Cotton was selling at higher rates than it bears in Europe. Persons were purchasing at all sorts of prices.

FAKE LETTERS.—The postmasters are allowed 2 cents each for the delivery of free letters, and these amount to some millions annually. The official correspondence by mail of the State, Treasury, War, and Navy departments, on which no postage is paid, is estimated to be equal to 2,685,000 free letters in a year. It is also estimated by the Postmaster General, that the number of free letters passing under the frank of members of Congress, amounts to 8,000 a day during the session.—*Hamp. Gaz.*

"Non Liquet."—As several inquiries have been made respecting the meaning of this phrase it may be well to take this opportunity of explaining it. "Non Liquet" is a Latin term, signifying "It is not clear," and is derived from the practice of the Roman Judges, who might throw either of three tablets into the urn, one marked C. for *condemno*, another A. for *absolvo*, or if they wished the cause deferred, a third, marked N. L. for *Non Liquet*,—it is not clear or plain to my mind, I want further time for consideration. Hence it has been borrowed by modern jurists, and also by ecclesiastical courts.

WILLIAM WIRT and THOMAS S. GRIMKE were two of the wisest men, ablest statesmen, best lawyers, purest philanthropists, and most estimable Christians of this age and country; and yet, who sought to advance their popularity and elevate them to political honors and distinction? While these truly great men—great in their own virtue and talents, pursued the even tenor of their ways, and overlooked or regarded by the partisans of the day, the "little mean great men" climbed Ambition's ladder, until they reached the topmost round. Such reflections are calculated to make us sensibly deplore the declension of public morals and feelings in our country.—*Alex. Gaz.*

Shipwreck.—Twenty nine lives lost.—The Wm. Harris, at Portland, from Havana, brings the melancholy intelligence of the loss of the brig Hunter, E. Howes master, of Boston, together with the captain, mate, four seamen, and 23 passengers. She was bound from New York for New Orleans, and went ashore near Juaze, six leagues north west of Havana, on the morning of the 4th of November. Two seamen and five passengers were saved.

Brigge's Boston Bulletin states that she was owned by Mr. Amos Smith, of Ipswich, and was insured at the Globe office for \$2500. Her cargo consisted of rice, fish, and potatoes, on which there was no insurance. Capt. Howes belonged to Chatham, and has left a wife and three children. The crew was shipped at New York.—N. Y. Transcript.

Fire at New Haven.—A fire broke out at New Haven, on Friday evening, the 5th inst., in the building in State street, between Court and Elm streets, owned by Mr. Ebenezer Huggins, and occupied by Michael Finnegan & Co. as a tallow chandlery, which was entirely consumed with most of its contents, consisting of a large quantity of soap and candles, and materials for carrying on the business. The building was situated between the dwelling houses of Mr. Huggins and Major Marcus Merriam, of which the former sustained but trifling injury; the latter being more immediately adjacent, was considerably injured. The loss to Messrs. Finnegan & Co. was about 12 or 1400 dollars, of which \$800 was insured.

Aged Sailor.—There is a sailor at Dordrecht, in Holland, who has attained the age of one hundred and thirty-five years. His name is Conrad Vancouver, and he is supposed to be the oldest person in Europe. We should think he would be glad when the order comes to "go aloft."

A Jesuit in Congress.—This may astonish some of our readers—but it is asserted as a well known fact.—A Jesuit priest for several years, had his flock so well trained, that he was elected several times Delegate to Congress, from that territory. And to detect the delinquency of his subjects, "he had his tickets printed on colored paper." What would the editors of political newspapers say, and say with propriety, if Presbyterians ministers should make political partisans of the members of their churches, and then offer them selves as candidates for representatives of the people in Congress?—*Richmond Tel.*

Franklin, a town in Massachusetts, containing only 1170 inhabitants, manufactures straw hats and bonnets to the amount of from \$75,000 to \$80,000 a year—all done by females.

At Portland, a person residing in the neighborhood of Keewich, having several hives of bees to dispose of, and being desirous to attract purchasers, caused a placard to be printed announcing the sale, with the following extraordinary head lines:—"Extensive sale of live stock, comprising not less than one hundred and forty thousand head, with an unlimited right of parturage." The ruse succeeded.

A new observatory at St. Petersburg.—An observatory surpassing in magnitude every similar establishment, is about to be built at St. Petersburg, by command of the emperor. The observatory itself will consist of three towers, with moveable cupolas. Two of these towers are to be appropriated to the Königsburg heliometer, and the Dorpat refractor; but the centre tower is destined for the reception of an instru-

ment exceeding in size all others of the kind. In the lower part of the towers, the meridian and transportable instruments will be placed. Spacious habitations for five astronomers will be connected by two corridors with these towers; so that the whole will form a continuous building 510 feet in length. Smaller subordinate buildings for various purposes, will increase the establishment, for the site of which an eminence between six and seven miles from St. Petersburg has been selected.

Public Worship.—Of the adults on whose funeral service I have been called to attend during five years past, no third part had not been accustomed to attend regularly on public worship, and died, I have good reason to think, without a good hope. Of the remaining two thirds, who were regular attendants on the services of the sanctuary, as far as circumstances would admit, at least four out of five left behind them evidences that they "slept in Jesus."—Do such facts mean nothing? *Parson.*

Cure for a Cough.—Take a lump of alum the bigness of a hen's egg, put it into a quart of good molasses and simmer the same over the fire in an earthen vessel till the alum is dead, and when cool take a spoonful as often as you feel the cough coming on, and in a short time you will get relief.

MARRIED.

In this city, by the Rev. C. C. Vanarslaen, Mr. James A. Parsons, to Miss Elizabeth Lathrop.

At East Hartford, on Tuesday evening last by Rev. Mr. Spring, Mr. Ebenezer P. Kimball, of Peterboro N. H., to Miss Elizabeth Arnold, of the former place.

On the 7th ult. by the Rev. G. F. Davis, Mr. Lyman Sears, merchant in this city, to Miss Lamilla Phelps.

At Marlborough, by the Rev. Dr. Lee, Mr. Edwin Hubbard, of Bolton, to Miss Lucy Phelps, daughter of Mr. Frederick Phelps, of the former place.

At Willimantic, by the Rev. Mr. Judson, Mr. Harvey Crane, of Hartford, to Miss Laura Phelps, of Willimantic.

At Turin, Lewis Co. N. Y. Sept. 20th, by the Rev. S. A. Sawyer, Mr. Enoch Roberts, of St. Matthias, near St. Johns, L. C., to Miss Martha Ives, of the former place.

At Montreal, Nov. 5th, Mr. Russel Twiss, of Montreal, to Miss Pamela Hall, daughter of Mr. Augustus Hall, of Meriden, Conn.

DIED.

In this city, Mr. Samuel Gray, aged 42. Mrs. Ann McLean, aged 86.

At Farmington, Mr. Jeremiah Cowles, aged 60.

At Lisbon, (Hampover Society,) suddenly, on the 29th ult., Henry P., son of Rev. Chester Tilden, aged 2 years and 3 months.

At Farmington, Catherine Amanda, eldest daughter of Rev. David L. Ogden, aged 9 years.

NOTICE.

At a meeting of the Board of Directors of the Connecticut Peace Society, Dec. 4th, a unanimous vote was passed, that a meeting be held on the 25th day of December, at half past 6 o'clock, at the Baptist church, for the promotion of the principles of Peace, when several resolutions will be offered, accompanied with appropriate remarks.

NOTICE.

The Ministerial Conference of New London County and vicinity, will be held in the Baptist meeting-house in Preston, on the third Tuesday of December, at 1 o'clock, P. M. Sermon in the evening. In addition to other services, Essays are to be presented on the following subjects:

With whom lies the proper authority to ordain gospel ministers? By S. S. Mallory.

What are the evils resulting from the neglect of family prayer? By A. Ashtley.

How shall a minister of the gospel know when it is his duty to remove from one church to another? By A. Gates.

What are the effects of Adam's fall? By N. E. Shaler.

What are the duties of a church towards members of other churches living within her vicinity and neglecting to unite? By C. Tilden.

On the right of females to vote in church-meetings. By J. H. Baker.

What are the gospel terms of church communion? By J. Steward.

On the same. By S. S. Mallory.

What are the best means of promoting revivals within the limits of this conference? By F. Bestor.

Has a brother a right to go out to preach without the approbation of the church to which he belongs? By E. Denison.

Is it the duty of every one called to preach the gospel, to administer the ordinances whether ordained or not? By J. S. Anderson. S. S. MALLERY, Norwich, Nov. 24, 1834. Secy.

NOTICE.

THE Court of Probate for the District of Suffield has limited six months from the publication hereof, for the creditors of the Estate of Oriel Winchel, late of Suffield within said district deceased, (Represented insolvent,) to exhibit their claims to the subscribers duly appointed commissioners thereon.

And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of the deceased, on the second Monday in Feb. and June next, at 1 o'clock, P. M. on each of said days.

JOB B. KENDALL, {Commissioners.
Suffield, Dec. 15, 1834. 48

NOTICE.

The Hon. Court of Probate for the District of Suffield, has limited six months from the publication hereof, for the creditors of the Estate of Tirzah A. Smith, late of Suffield, deceased, represented insolvent, to exhibit their claims, duly attested, to the subscribers, appointed Commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims, at the dwelling house of Gamaliel Fowler, on the third Monday in June next, at 1 o'clock, P. M.

CHRISTOPHER JONES, {Commissioners.
NATHAN GERR, {
Suffield, Dec. 3, 1834. 3w48

NOTICE.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 28th day of November, A. D. 1834,—

Present, JEREMIAH PARISH, Esq. Judge.

N. M. of Robt. Sharp, administrator on the Estate of JOSHUA HOIT, late of Willington, within said district, deceased, This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said administrator, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Willington.

JEREMIAH PARISH, Judge.

</

POETRY.

HYMN.

From a new volume of Poems and Hymns, by Rev. T. J. J. J.

"Tis hard, when we are sick and poor,
And they who loved us, love no more—
When riches, friends, and health are gone,
To say, "O Lord! Thy will be done."

"Tis hard, when they in death are laid,
O'er whom we watch'd and wept, and pray'd,
The wife—the parent—sister—son—
To say, "O Lord! Thy will be done."

"Tis hard, when in our soul's distress,
All, all around is wilderness,
And herb and quick'ning stream are none,
To say, "O Lord! Thy will be done."

And yet how light such sorrows be,
To Him, in dark Gethsemane—
Who drank the cup with stifled groan,
And said, "O Lord! Thy will be done."

From the Lowell Times.

ONE DAY AND A HALF IN THE LIFE OF A TOBACCO CHEWER.

Mr. Enron.—Do you chew tobacco? I did till last Sunday, when I put my veto on the practice. The why and wherefore I have sent you, hoping that if you are guilty of using the Indian weed, a leaf from my diary may be the means of reforming you.

Saturday, Oct. 10, 1833. Took my hat for a walk; wife (as wives are apt to) began to load me with messages, upon seeing me ready to go out. Asked me to call at cousin M's, and borrow for her "The Sorrows of Werter." Hate to have a wife read such nabby pambly stuff, but must humor her whims; and concluded that I had rather she should take pleasure over Werter's sorrows, than employ her tongue in making sorrow for your humble servant.

Arrived at cousin M's door. Now cousin M is an old maid, and a dreadful tidy woman. Like tidy women well enough, but don't like your dreadful tidy ones, because I am always in dread while on their premises, lest I should offend their superlative neatness, by a bit of gravel on the soles of my boots, or such matter.

Walked in—delivered my message, and seated myself on one of her cane bottomed chairs, while she rummaged the book-case. Forgot to take out my Cavendish before I entered, and while she hunted, felt the tide rising. No spit-box in the room. Windows closed. Floor carpeted. Stove varnished. Looked to the fire-place—full of flowers, and a hearth newly dabbled with Spanish brown. Here was a fix. Felt the flood of essence of Cavendish accumulating. Began to reason with myself, whether, as a last alternative, it were better to drown the flowers, re-daub the hearth, or flood the carpet—Mouth in the mean time pretty well filled. To add to my misery, she began to ask questions. "Did you ever read this book, Mr. —?" "Yes, Ma'am," said I, in a voice like a frog in the bottom of a well, while I washed coat, and, all, were with Pharoah's host, in the Red Sea. "How did you like it?" and, before I could prevent her, her horn was clapped to my distended nostrils. As my mouth was closed imperturbably; the orifices in my nasal organ were at that time, my only breathing places. Judge then, what a commotion a full snuff of hartsorn created among my olfactorys!

I boted for the door, and a hearty a-choo he-choo relieved my proboscis; and tobacco, chyle, &c. "all at once disgorged" from my mouth, restored me the faculty of speech. Her eyes followed me in astonishment, and I returned and relieved my embarrassment by putting a load on my conscience. I told her I had been trying to relieve the tooth-ache, by the temporary use of tobacco, while truth to tell, I never had an aching lung in my head. I went home mortified.

Sunday forenoon. Friend A. invited myself and wife to take a seat with him, to hear the celebrated Mr. — preach. Conducted by neighbor A. to his pew—mouth, as usual, full of tobacco; and horrors! found the pew elegantly carpeted, white and green; two or three mahogany crickets and a hat stand; but no spit box!! The service commenced; every peal on the organ was answered by an appeal from my mouth, for a liberation from its contents; but the thing was impossible. I thought of using my hat for a spit box; then of turning one of the crickets over; but I could do nothing unperceived. I took out my handkerchief, but found, in the plebeian of her officiousness, that my wife had placed one of her white cambrics in my pocket, instead of my bandanna. Here was a dilemma. By the time the preacher had named his text, my cheeks had reached their utmost tension, and I must spit or die. I arose, seized my hat, and made for the door. My wife (confound these women, how they dog one about) imagining me unwell, (she might have known better) got up and followed me. "Are you unwell, Oliver?" said she, as the door closed after us. I answered her by putting out the eyes of an unlicked dog, with a flood of expressed essence of Cavendish. "I wish," said she, "Mr. A. had a spit box in his pew." "So do I," we footed it home in moody silence. I was sorry my wife had lost the sermon, but how could I help it? These women are so affectionate—confound them—no, I don't mean so. But she might have known what niled me, and kept her seat.

Tobacco, oh Tobacco! But the deeds of that day are not all told yet. After the conclusion of the service, along came farmer Ploughshare. He had seen me go out of church, and stopped at the open window where I sat. "Sick to day, Mr. —?" "Rather unwell," answered I; to day, Mr. —?

"No, he lies to the account of tobacco," "No, he has powerful preaching, Mr. —; powerful preaching; sorry you had to go out." My wife asked him, and in he came,—she might have known he would—but women must be so polite. But she was the sufferer by it. Compliments over, I gave him my chair at the window. Down he sat, and fumbling in his pockets, drew forth a formidable plug of tobacco, and commenced twisting it.

"Then you use tobacco," said I. "A little, occasionally," said he, as he deposited from three to four inches in his cheek. "A neat fence that of yours," as flood after flood from his mouth, bespattered a newly painted white fence near the window.

"Yes," said I, "but I like a darker color." "So do I," answered Ploughshare, "and yaller suits my notion; it don't show dirt." And he moistened my carpet with his favorite color. Good, thought I;

wife will ask him in again, I guess. We were summoned to dinner. Farmer Ploughshare seated himself. I saw his long fingers in that particular position in which a tobacco chewer knows how to put his digits, when about to unlade. He then drew them across his mouth,—I trembled for the consequences, should he throw such a load upon the hearth or floor. But he had no intention thus to waste his quid, and—shocking to relate—deposited it beside his plate, on my wife's damask cloth!

This was too much. I plead sickness, and rose. There was no lie in the assertion now,—I was sick. I retired from the table; but my departure did not discompose farmer Ploughshare, who was unconscious of having done wrong. I returned in season to see farmer Ploughshare replace his quid in his mouth, to undergo a second mastication, and the church bell opportunely ringing, called him away before he could use his plate for a spit box; for such, I am persuaded, would have been his next motor. I went up stairs, and throwing myself on the bed, fell a-sleep. Dreams of inundations, floods and fire harassed me. I thought I was burning, and smoked like a cigar. I then thought the Mercurians had burst its banks, and I was about to overflow me with its waters. I could not escape,—the water had reached my chin,—I tasted it,—it was like tobacco juice. I coughed and screamed, and awaking, found I had been asleep with a quid in my mouth. My wife entering at the moment, I threw away the filthy weed. "Huz, if I were you, I would not use that stuff any more." "I won't," said I. Since Sunday, I have kept my word.—Neither Fix nor Twit, Pigtail nor Cavendish have passed my lips since, nor shall they ever again, Po.

From the Philadelphia.

SUPPORT OF THE GOSPEL.

Mr. Editor.—One of the crying sins of the times is the covetousness of God's people; the unwillingness of churches and congregations to support the institutions of religion. I plead not for costly houses of worship; nor for great salaries; neither are desirable. But there are large and flourishing places in our commonwealth where the houses of worship are miserable, and where a very poor tithe is afforded to those who give all their time and strength to the service of the altar; and in these very places much complaint is constantly made about the expense supporting the gospel. And this is the more amazing, considering that our people have been delivered from the thralldom of a false religion, and have one pure and invaluable to them and their children. I suppose if we were heathen, we should give ten times as much for the support of our religion as we do now. And if we were Roman Catholics, far greater would be our contributions than they now are as Protestants. I was surprised to learn a short time since, while travelling in the interior of our state, how much that denomination contributed for the support of their religion. Conversing with a gentleman, who had been for five years a contractor on the Pennsylvania canal, and who employed from eighty to one hundred men, chiefly Catholics, he informed me that the priests went regularly once a month up and down the canal, levying a contribution upon the laborers of from fifty cents to one dollar, according to their standing; and that where the men had not the money, as was the case usually, the priests took their names and called upon the contractors, who regularly paid it. He said that in the five years he had paid about six per cent of all the earnings of the Catholics into the hands of the priests: where their pay had amounted to \$150, annually; and that in conversation with several other contractors, he had found that they had done the same; so that if, of the twenty millions appropriated, ten millions have been paid to the laborers, \$300,000 have gone into the hands of the priests, (for most of the laborers were Catholics); if fifteen millions, which he supposed to be nearer the truth, \$90,000, to support the Catholic religion in Pennsylvania and other parts of the country. Now of this we do not complain. The Catholics have a right to appropriate six per cent of their labour to support and propagate their religion, if they please, and as they feel it to be the true religion, they are commendable for it. But I ask our protestant brethren to look at this. How would they grow if six per cent or three per cent of their labour or income was demanded for the support of religion. I would provoke them to jealousy, I would excite them to greater liberality, by a view of the excellence of their religion, and by what others are doing to support the most fatal delusions.

THE DEACON AND THE GAMBLERS.

OR THE SABBATH BREAKER DISTURBED.

A ruling elder in one of the churches of Cincinnati, left that city in a steamboat on Saturday at 5 o'clock, P. M. for Louisville, Ky., where he arrived Sabbath afternoon about the same hour. On Saturday night, a company of gamblers commenced playing cards, and continued the employment until very late, much to the annoyance of other passengers. Twelve o'clock arrived and passed, but still the cards were shuffled—the noise continued, and the usual oaths of gamblers poured forth.—This was too much. The conscience of our sleepy elder was awake to the importance of a proper observance of the Sabbath. Accordingly, in the fulness of his zeal he began to admonish and rebuke the officers for encroaching upon the sacred hours of that day, and interrupting his slumbers. The gamblers, however, feeling little respect for the pious, and paying little regard to the reproof of a man who was himself violating the Sabbath by travelling on business, only increased their profanity, and continued their pursuit until weariness prompted them to retire.

This man was recognized next day as a professing Christian, but his presence had no other influence than to countenance the passengers and crew in the violation of the Sabbath, and to sanction the running of steamboats on that day.

I saw the man on his return, and have seldom met with one more zealous for orthodoxy. But what, think you, was the occasion of this journey? What pressing necessity, or errand of mercy, compelled him to forego the privileges of the sanctuary and spend the Sabbath in a steam boat, with gamblers and Sabbath breakers? It was to save 75 or 100, (the price of a horse he had sold,) which he was in danger of losing by a debtor!

INFLUENCE OF PIETY.

At a meeting of the Education Society at Cincinnati, Dr. Wisner related the following anecdote:

About three years ago, he was called to visit a poor sick family in Boston. He found them in the most squalid poverty. He and his friends ministered to their necessities, and under his counsel, and his prayers, the poor degraded man was brought to the foot of the cross. Soon after, Dr. Wisner left his people, and forgot the poor man. Two years ago, when he was absent, an agent of the Home Mission visited Boston, and was surprised to receive \$100, from a man whom few of the church knew. When the doctor returned, he found the same liberal contributor was "that poor man." On Sabbath, the church had contributed to the cause of missions, and on the Monday following, this poor man called on Dr. Wisner and said, "I am come with my con-

tribution, which I did not give in yesterday." He reached out a \$100 bill. The Dr. hesitated, begged him to consider; but nothing would do. Said the poor man, "You remember what I was two years ago. Religion has made me what I am. I mean to go on giving, and can trust the future with God."

From the Am. Tract Magazine.

Testimony of a Clergyman.—Rev. J. G. Jennings, of Pittsburgh, Pa., says, "I have known as many as five or six persons within the sphere of my ministerial labors, who have been first awakened by the Society's Tracts, and hopelessly converted. Many others have had their convictions greatly deepened by reading tracts. During an enquiry meeting which I once kept up at Washington, in this State, weekly, for nine months, I usually gave a tract to each inquirer, after conversation, adapted to each anxious person's state of mind. I have made them my constant companions for six years in pastoral visitation, and often in travelling; and have no doubt but that God has blessed their silent preaching to many families."

GERTRUDE.

"Do you not know, Gertrude, the opinion prevalent in the neighborhood, in regard to your friend Wilton?"

"Mother, said Gertrude, with a forced composure, 'I know of nothing to his disadvantage. I know he has enemies here—butter, implacable enemies, who would gladly sacrifice him. I know, too, that their tongues have not been idle—that defamations in its loudest nature has been plentifully bestowed on a virtuous and high minded gentleman.'"

"Gertrude," said her mother, "I know that the world sometimes condemns unjustly. I know that defamations has sometimes haunted the pure and virtuous, and blackened the fair fame of the upright and praiseworthy. But when so much is averred respecting Wilton—when friends and foes alike acknowledge his aberrations, the one by open attacks upon his reputation, the other by doubtful whispers, and expressions of real regret, and an evident withdrawal of their former warm and confident friendship, we may justly fear that there is indeed some reason for such a change—that our young and ingenious friend is yielding to the fascinations of vice—gliding gradually, and almost imperceptibly, down the fearful path, which leads from the perfect light of virtue and holiness."

"I will never believe it—never!" replied Gertrude, her clear blue eyes lighting up with peculiar energy. "Mother, you are deceived alike by the avowed enemies and the false and envious friends of Wilton. Believe me, I have not reposed my confidence in a stranger. I know Wilton to be virtuous & honorable. And who, let me ask, are the traducers of his character? Her beautiful lips curled into an expression of ineffable scorn, as she replied to her own interrogatory; false hearted wretches—creatures of envy and malice, who would as soon dare the falling thunderbolt, as confront the indignant glance of the man they so falsely injure!"

Gertrude spoke from the impulse of the heart.—She could not believe that such a man as Charles Wilton, could debase himself to the sin of drunkenness; that he whose nature was so noble—so elevated—a passionate lover of the beauty of the natural universe, and of the godlike manifestations of human virtue, the outbursts of the immortal spirit from the darkness of its prison house, could, by any possible temptation, yield to the baleful enticements of the destroyer—and humble the Godlike image of manhood, lower than that of the brute that perishes.

And why was it, that when all her friends saw, and warned her of the danger, she clung yet closer to the object of her fears? Why was it, when the bosom friends of Wilton avoided him as if there was contamination in his very presence, that the beautiful and intellectual Gertrude welcomed his approach with a smile of the deepest fondness? She loved him, and the love of a heart like hers changes not with the changes of the beloved—it burns brighter and warmer, as the shades of evil close around its object.

And Gertrude became the wife of Charles Wilton—and his victim also. She died early—but not before every beautiful blossom of her affection had perished—not before a death-like withering had gone over her heart, until it became a dust, and all its warm and holy feelings gave place to bitterness, loathing, and abhorrence. O, there is nothing in human suffering, like wrong and scorn from those whom we love and would die for—nothing which so changes and chills the confiding bosom. And all this, Gertrude felt—and her high spirit sank under the trial—she perished—but the last moments of her existence were unsought by the voice of affection. At times, indeed, a bloated and loathsome form bent over her pillow—the wreck of all which gives beauty and glory to manhood—and a voice, hidden from drunkenness, murmured in her ears the disgusting words of an idiot's fondness, to be succeeded by the rude oath—the unfeeling jest—the savage indifference to mortal suffering which characterize the lost and shameless drunkard.

Let woman beware of the intemperate—let her shun their presence as the accursed of heaven—the smitten with that moral leprosy which is alike irremediable and unescapeable. Let her remember that in uniting her destiny with that of a drunkard, she is drawing down upon her head the heaviest of curses. It were better to embrace the sepulchre, whose cold halls are haunted only by the spectres of decay. It is the wedlock of beauty and pollution—of purity and pestilence—the binding of a breathing form of life to the loathsomeness of death.

From Zion's Herald.

NEVER SHALL I FORGET THAT LOOK!

I stood by the bed-side of a dying sister. The setting sun shone dimly across her pale and emaciated form, as it seemed to peep in at the sides of the curtains, to bid her a last farewell. I loved her tenderly, and was thinking within myself—O, that I knew the feelings of heart, the secret emotions of soul, that are working within that bosom. Her glassy eyes had ceased to roam from object to object, and had become fixed apparently on me. As I stood gazing on her deathly countenance, her eyes seemed to brighten; she reached out her hand and said, "C—sit down." She took my hand in hers, which was cold as marble, and weeping and trembling I sat down by her side. With an intensity of look, that seemed to speak words, and penetrated my very soul, she said—"Brother, you remember the revival of religion at N—, five years ago? There God pardoned my sins, and spoke peace to my soul. I will not reproach you for having heeded up my way of duty. No; I ought to have obeyed God rather than man. Far better had it been for me, had I secured the friendship of him who 'sticketh closer than a brother,' even if I had done it at the expense of yours; but the fear of man brought a snare upon me. I quenched the spirit, neglected duty, drank into the spirit of the world, departed from the Lord, became thoughtless and vain, forgot my Saviour, and now have no Jesus on whose breast to lean my dying head;—no! no! Jesus now, no hope of glory, but a fear!"—The

words died on her lips, and she sunk into the icy arms of death.

Never shall I forget that look,—that last, last look. Many years have since rolled by, but still that look! O, could I blot from my life the guilty part I acted in that one thing! but alas! I cannot. Brothers, beware, oh! beware of acting the part I have. I derided religion, although a pious father and mother had exhorted me with their dying breath, and died in the triumphs of faith. I opposed my sister, laughed at her, and even threatened her;—the sequel is told already.

DOUBLE MINDEDNESS.

There is, let us observe, a manifest contradiction between these two periods of life, between that of our devotion and that of our sin. What destroys our necessities subverts both, and a reasonable man acting consistently, ought to choose, either to have no period of devotion, or to perpetuate them. Yes, we should choose, either a real inward piety to influence our practice, or none of the superficial sentiments that produce a profession of it. We should choose either to act openly, like an unmovable philosopher, or shall I rather say a brute beast, when we seem to be upon the verge of the grave, or that the piety excited then should continue as long as we live in case of recovery. There is a palpable contradiction in having both these dispositions. When the state is in danger, and a solemn fast is kept, what is supposed? That there is a just God governing the universe, dispensing good and evil, sooner or later of devotional, or to perpetuate them. 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PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 49.

HARTFORD, SATURDAY, DECEMBER 20, 1834.

WHOLE No. 673.

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From the New-York Evangelist. THE GRAND CONSPIRACY.

Much interest has been excited in the minds of many people of this country, in regard to an alleged conspiracy among the friends of despotism in Europe, to subvert the fair fabric of American liberty and religion, by overrunning our land with Popish emigrants, and filling it with Popish churches, convents and schools. That such a design exists, we see no reason to doubt. And it must be admitted that our free institutions afford every desirable facility for its execution. We have an untold amount of vacant land in the West, and the policy of our government, sustained by the political interests of the new states, and struggling for the ascendancy, may be considered as favoring the settlement of these lands at a very low rate to settlers. There is also such a vast demand for laborers on our farms and buildings, our canals and public works of every description, that it would be impossible to impose any obstruction in the way of emigrants from every nation. And our naturalization laws entitle every emigrant, by pursuing certain formalities, or swearing that he has pursued them, in five years, to assume all the powers of citizenship. Neither the genius of our institutions nor the views of our political men will admit of any alteration in this matter also. It is stated, on respectable authority, that the annual increase of our population is about 400,000, of which about 200,000 is by emigrants; and of these, 150,000 are Papists, from Ireland, Germany, Switzerland, Italy, &c.

So we see that besides the increase of that existing population, who owe absolute allegiance to the Pope of Rome, three-eighths of our yearly increase is made up of emigrants, who are bound, body and soul, to obey the Pope and all his subordinate, in all things whatsoever. At a meeting held in this city, on the subject, Dr. Beecher said,

"Suppose there were no difficulty in the way to prevent the Emperor of Austria and the Pope from sending to this country annually 200,000 troops, who should scatter themselves through the length and breadth of our land, until they had dispatched a sufficient number to strike the deadly blow at our freedom—should we not be awake to the enterprise?"

"Here, then, according to the statements we have had to night, are 100,000 voters coming among us from the dominions of the Pope, more powerful to shake down our liberties than 100,000 armed men!"

"Should we wait, in the one case, until we saw the glittering bayonets of the foe on every hand, ere we were awake to our danger? Should we wait until he had marched into the very heart of our country? Not the less fatal will be our present slumber, if we suffer this army of popish emigrants to invade us as the emissaries of the Pope at the ballot boxes, and shower their paper bullets from the ranks of the party."

"Rely upon it, there must be waked up the energy of another reformation, or our children—I do not put it off so far as our grand-children—our children will visit our graves in slavish despair, and clank their chains over us, and howl their curses on our memories!"

Rev. Mr. Dewing, who is located, as he himself expressed it, under the frowning battlements of the Jesuit College at Nynack, said he wished to state one fact on the subject of the influence of papal votes.

At the time that institution was first contemplated, several judicious articles on the subject of monasteries were prepared and handed to one of the leading editors at Albany. He declined inserting them, saying it would injure the prospects of his party. They were then offered to an editor of the opposite side—and he also declined, for the same reason.

"So we see how impossible it is to present before the public facts which hundreds of editors would not hesitate to publish if relating to Protestant seminaries. And let it be remembered—the articles alluded to were calm, discreet, judicious statements free from personalities of any kind."

This is the political aspect of the subject. And truly, it is startling enough to a worldly mind. We are surprised that it attracts no more attention from politicians, looking at the probable permanence of our free and glorious institutions. To complete the picture of danger, it ought to be taken into the account, that if the Bible should continue to be withheld by law from one-sixth of our population, the time cannot be far distant when the ever-vigilant "College de Propaganda" will enter upon a field so inviting and so open, and gather a harvest of power and influence even more important and more easily gained, than what he acquires by emigration. We leave it to our readers to anticipate the day, probably not far distant, when no man can think of holding a high appointment in this nation, who does not stand well with his Holiness. Our concern is rather with the religious aspect of the matter. And we confess that we should feel much more interest and more hope, in regard to the matter, if we found religious men, and particularly ministers of the gospel, taking a more evangelical view of the case, and inquiring into the progress of popery in the spirit of Paul and Christ. This view renders every event tributary to the extension of the Redeemer's kingdom. And then the inquiry would be, what would our Lord have us do, to render this influx of popish emigrants subservient to the salvation of men,—yes, to the salvation of these men? We must believe that God has not allowed our highly valued freedom to be employed apparently for its own subversion, without some glorious and benevolent reasons. What should these reasons be?

If we look at the condition of these emigrants in this country, and compare it with what it was in their own, the most obvious remark will be, how striking the difference in regard to the opportunity

for salvation? What indication does this give of the Divine mind in regard to the end for which his providence has opened the door and sent them hither? Plainly, that they might be saved. Protestants have been slow and negligent in sending to benighted pagans the simple and true gospel, and therefore God has seen fit to send the papists to them. The same is true in regard to England and Scotland; where popish chapels and convents are multiplying, perhaps nearly as fast as they do in the U. States. And seeing our love for Christ and for souls still slumbering over them, he has caused the door to be made wide open for them to participate with us in the prerogatives of government, in order to awaken us through alarm for our civil liberties.

The conclusion is, that popish emigrants to this country ought to be regarded by us, as they truly are, in all respects, as our fellow citizens, and integral members with us of the same political community. To these privileges they have the same rights as ourselves, and it is as much a crime to disparage their title, as it is to speak against liberty itself. The course which Christians are bound to pursue is therefore very plain. Instead of raising an excitement of political animosity against our popish fellow citizens, we should raise an excitement of pure benevolence towards them. Instead of going on missions among Protestants, to create alarm and prejudice against the persons of papists, let us establish missions, and other means of kindness among papists, which will make us love them more. Nothing can be gained by prejudice; except to weaken the bonds of society, and divide us into hostile camps, struggling for the mastery. So shall we coincide with the feelings of Christ, who truly died for our popish neighbors as for ourselves. So shall we fall in with what appears to be the manifest designs of God in sending them here. And so shall we be in the way of obtaining his blessing, to protect us from all the dangers apprehended from popish ascendancy, and to give success to our benevolent endeavors for their good.

There is one other point in view of which the influx of emigrants from popish countries ought to afford us instruction. This floodgate is open, and no man can shut it. The current must continue to flow on, and increase its volume and power, for an indefinite period. For aught that appears, this emigration will continue to increase for hundreds of years. Until our population becomes too dense to admit of increase, emigrants will pour in, and in all probability in an increasing proportion. Unless some scourges of war, pestilence or famine, should actually depopulate those countries, we see not what is to check this current. If the influx of papists is an evil to our country, what shall we do? Let us here apply the grand American principle, which we have discovered and applied with success in other cases. It is this—the only effectual way to remove an evil is to remove the cause. So we say in regard to intemperance and other vices. In vain do you lade out the waters of the stream below. Dry up or purify the fountain. This is as much a Christian as it is an American peculiarity. The proper remedy for the evils we suffer or apprehend from popish emigrants, is to send out means and prayers, and convert the popish nations whence they come. Doubtless God had this in view, in producing such a state of things. And he is opening nation after nation to our efforts. He wishes to give us a fair opportunity, and a fair warning, and to quicken our efforts, and if nothing will excite us to give bibles and preachers to continental Europe, we and our posterity may righteously be left to reap the consequences.

SPLENDID SPECIMENS OF ROMANISM

In the United States of America.

The Italians are our own.—Ed. Sec.

From the Catholic Telegraph.

ST. LOUIS.

The learned and pious Bishop of Vincennes, was consecrated by the venerable Bishop of Bardonia, assisted by the Bishops of St. Louis and Cincinnati, on Tuesday, the 29th of October, Feast of St. Simon and Jude. Nearly all the clergy that had assisted at the dedication of the cathedral, staid to witness this interesting rite, by which a new successor was given to the apostolic See, placed to rule a large portion of the church of God, and a most valuable addition made to the hierarchy in the United States.

The sermon was preached by the Bishop of Cincinnati, from the text, St. John xxi. 12. "Sir, lovest thou me more than these?" In the course of his remarks, the bishop established, by several brief, but peremptory arguments from Scripture and tradition, the divine institution of Episcopacy; expatiated on the services rendered by the first order of the Christian hierarchy to religion, by the vigilance with which, whether assembled in General Council, or in the respective provinces and sees, the bishops detected and proscribed every error, avoided the profane societies of words, reduced to silence the opposition of knowledge falsely so called, and faithfully kept the truth committed to their trust." In proof of the salutary influence possessed and exercised by the Episcopal body, in the middle ages, for the improvement of legislation, the extinction of feuds, the diffusing of learning and consequent amelioration of the condition of the human race, he adduced the authority of Protestants as well as Catholic historians: finally, after a short but vivid exposition of the virtues which so eminent a station imperiously demands in him who has been raised to it, he concluded with the impressive and edifying admonitions, in Scripture, addressed particularly to the Bishop:

"Have they made thee Ruler? Be not lifted up: be among them as one of them. Have care of them. Feed the flock of God, taking care of it, not by constraint, but willingly, according to God; not for filthy lucre's sake, but voluntarily, neither as lording it over the clergy, but being made a pattern of the flock from the heart—pursue justice, godliness, faith, charity, patience, mildness, fight the good fight of faith; lay hold on eternal life, whereunto thou art called; keep the commandments without spot, blameless, unto the coming of the Lord Jesus Christ, from whom thou shalt receive a never-fading crown of glory. To Him be honor and empire everlasting. Amen."

During the octave of the dedication of the Cathedral, we had the satisfaction to hear many excellent discourses delivered to crowded, and it seemed to us deeply interested auditors. We listened with especial pleasure to the sermon of Mr. Abell, on the divinity of the Christian religion; of the Rev. Mr. Hitzelberger, on unity of faith, a discourse replete with beauties of the highest order of composition, yet perfectly intelligible, even to the uneducated mind; of the able President of the University of St. Louis, Rev. Mr. Verhaegen, on

"How long before American Legislation will be thus improved, and all feuds on the subject of religion be extinguished per force of orders from Italy, or rather Austria?"

"speculative intolerance of truth perfectly compatible with the practical charity of the gospel; of Rev Messrs. Smith, Timon, and Vandeveldt, respectively, on the doctrinal subjects of the Catholicity and apostolicity of the true church; the utility and lawfulness of invoking the intercession of the saints, and on purgatory. On the feast of All Saints, Pontiffed High Mass was sung by Rev. Don Purgand. The Bishop of Vincennes preached—what faith teaches us of Heaven—what faith teaches us of the preparation we should make for it. Next day, Sunday, the good bishop of Vincennes officiated pontifically, and the Bishop of Bardonia preached in his peculiar paternal manner. The effect of his discourse will, we devoutly hope, be long remembered in St. Louis, and the grace bestowed, during the epistle week, of benediction continue to produce fruits of conversion, and sanctification, a hundred fold. At noon, on Monday 3d November, we bid an affectionate farewell to Rev. Dr. Rosati and his zealous clergy, and homeward bound, recrossed the "great father of waters," whose banks, already adorned with so many noble temples, we recall to the memory of the past, and living God, and whose strength, like the ancient Nile in its course through the richest valley in the known world, is destined to pass by institutions of piety and learning surpassing those of the Thebais, in the golden ages of the eastern church, in number, in fervor, and in duration."

A deputation of the citizens of Vincennes, consisting of Protestants and Catholics on horseback, galloped up to the stage as we approached the termination of the journey, near the oldest city of the West, and by their organs, the Rev. M. La Lumiere, greeted most cordially the arrival of their lately ordained Bishop Dr. Brute briefly responded, and addressed a fervent prayer to heaven, invoking a blessing on the scene of his future labors, where many a privation, no doubt, as well as him, but which generous devotedness to his enlightened sense of duty will teach him to disregard, that he may gain souls to Jesus Christ.

VIATOR.

We feel happy to state from a private letter dated Vincennes, the 5th inst., that the Rt. Rev. Bishop Brute, lately appointed by the Holy See to take charge of that new Diocese, and consecrated in St. Louis on the 29th ult., was received in a manner worthy of his acknowledged talents and exemplary virtues, and at the same time, highly creditable to the efficiency of Vincennes, in the Catholic and Protestant. He arrived there on the 5th inst., at noon. He was met at a distance of several miles from Vincennes by a number of inhabitants of every denomination accompanied by the Rev. M. La Lumiere. They placed themselves on both sides of the road, complimented their Bishop, the Ven. Patriarch of the American Hierarchy the Rt. Rev. Bishop Flaget and Bishop Purcell, of Cincinnati, with the Rev. Gentlemen who accompanied them, and who alone occupied the stage. They soon entered Vincennes, and stopped at the house of the Sisters of Nazareth, which is now not occupied, and which had been prepared for their reception. At about 6 P. M., the new bishop entered the cathedral with the clergy. A band of music preceded them. Next followed the few clergymen then in Vincennes, and after them walked the Rt. Rev. Bishop Brute. After the Te Deum and the prayers appointed for the occasion, had been read, Bishop Flaget conducted the bishop of Vincennes to the episcopal chair, and addressed him in a strain of eloquent and pious language.

After a short reply of Mr. Brute, the Rt. Rev. Dr. Purcell, in a most eloquent and engrossed the attention of a crowded assembly, for upwards of an hour. On the ensuing day, the Rt. Rev. Bishop of Cincinnati, preached again in the evening, with the same success, to an audience as numerous as it had been the day before.

On the 7th, Rev. Bishop Flaget was to perform funeral service for the repose of the soul of the Rev. Archbishop Whately, who the English sermon was to be preached at early candle light, by the Rev. Mr. Hitzelberger. [Shepherd of the Valley.]

From the Charleston Observer, of Nov. 1.

TRIBUTE OF RESPECT TO THE

MEMORY OF HON. THOMAS S. GRIMKE.

Pursuant to public notice, a numerous meeting of the members of the Bar, was held on Saturday, at 1 o'clock, p. m., in the Federal Court Room. His Honor, Judge Lee, was called to the chair, and W. P. Finley, requested to act as Secretary.

The meeting was opened by an address from the Chairman, in which he announced in a very feeling and impressive manner, the mournful object for which it was convened, and alluded in terms not more glowing than just, to the pure and exalted character which the deceased had sustained in all the relations of life.

The Attorney General, R. Barnwell Smith, Esq. then rose, and after a few appropriate remarks, submitted the following Preamble and Resolutions, which, being submitted by Charles Fraser, Esq. were unanimously adopted by the meeting:

It is the natural impulse of sympathy, upon even ordinary occasions, that those who suffer a common loss, should seek consolation under their bereavement, by commingling their regrets: but when such a man as THOMAS SMITH GRIMKE, is suddenly taken from the society in which he was so distinguished an ornament and support—duty as well as sympathy, calls upon us to express our profound sense of the loss we have sustained.

The deceased, indeed, was no ordinary man, either in his intellectual or moral endowments. The energy—the astonishing energy with which he pursued the object of life, was at once the indication of superior powers, and the cause of his great success. He appeared continually to watch the dial plate of time, that no hour of his existence should be fruitless of improvement or usefulness; and as his life advanced to its close, instead of remitting his habits of toil, his spirit seemed to burn with intense activity. Hence his wonderful acquisitions in every department of knowledge, while he found time to obey every call of religion, social, or domestic duty. As a lawyer, he had long stood at the head of our profession. It was here, that his vast memory, stored with the rich fruits of his industry, gathered from every side, as he passed through life, was more peculiarly exemplified. His legal knowledge was accurate and profound, comprehending the minutest details and the broadest principles. So fertile and original were the resources of his mind, that if he had any fault as an advocate, it was in advancing too many arguments to support his positions. He may thus, sometimes, have dazzled a weaker vision by the profusion of light he threw upon his subject, but he never lost a cause from superficial examination or shallow views. In a country peculiarly a country of laws, he possessed a high sense of the importance and dignity of that profession through which the laws are administered; and endeavored to wield his knowledge and power, to the great purpose for which they were created, the maintenance and advancement of justice.—Hence, at the bar and in public estimation, he long

stood, and justly stood pre-eminent amongst us.

It has been remarked in England, that lawyers have seldom proved able statesmen. The technical nature of the profession in that country, especially in the branch of special pleading, by habitually contracting the views to "the precedent on the file," may probably account for the fact, if this observation is correct. But under our systems of Government and laws, judging from the results, it must be erroneous. The profession of law, at least upon the mind of the deceased, appeared not to have affected its broad and philosophical cast. As a statesman, his views were comprehensive, his knowledge extensive and accurate, and his motives above suspicion or imputation. A purer and more devoted spirit, never spoke or felt for the interests of his country. Although living in times of bitter party, contention, and differing from many of us upon the leading subjects of politics—none of us—no man in our community, we sincerely believe, ever entertained a doubt of his simple integrity and disinterestedness in the opinions he professed—or beheld with other feelings than those of admiration, the boldness with which they were avowed and maintained. His patriotism, in truth, was a part of his piety. Its essential aim was the approbation of God. For a true man, it was an impulse of duty; but it looked beyond the applause and honor of the world, from a deep sense of his accountability for the rectitude of his motives and conduct towards his country.

Nor was the information of the deceased, profound and extensive as it was, confined to the great subject of Government and Laws. He was essentially a literary man. At every pause from the labors of his profession, he turned with avidity to the innocent and enchanting pursuits of literature, communing with the mighty dead, still living in the imperishable thoughts they have left behind them.

In a country like ours, where capital is not yet accumulated, and to live is necessarily the chief object of life, to be a literary man is itself a distinction. But his aim was far beyond that proficiency in literature which might adorn an accomplished gentleman. He pushed his researches into the wide field of ancient and modern lore, and became acquainted with all, and familiar with most of their branches. His published productions evince the accuracy and the extent of his erudition; but it was in the social circle that the affluence of his acquisition was more amply recognized, and more justly appreciated. Here with a prodigal hand he scattered the flowers he had gathered from every field; and while he delighted, he amazed his associates, by their wonderful variety. But it was chiefly at the bar, that we knew his attainments and felt his virtues. There are few of us who have not drunk from the full fountain of his legal requirements, and learn from the very generosity with which he imparted his information, the effect of knowledge in liberalizing the heart. Plain, yet dignified—patient and affectionate, yet immovable in firmness—offending none, and courteous to all, amidst the contentions and narrations of our difficult profession, he exhibited in his demeanor at the bar, the rare but bright example of what a christian advocate ought to be. The poor and friendless, the orphan and the widow, never sought his profession in vain; and it was when pleading for them, looking upon them alone for his reward, that his powers often soared highest, and his eloquence was most touching and effective.

That trait in his character, however, which the deceased most valued, and which he was most truly solicitous to perfect, was his piety. On religion he built the whole structure of his moral character; to be worthy of his profession as a christian, was the chief object of his existence. In early youth, he assumed the garb of piety, and continued steadfastly through life, one of the brightest props and ornaments of Christianity in our land, exemplifying in his life and conversation all its ennobling principles. From being, according to his own representation, violent in temper, he became the calmest and mildest of men. He heretofore of all those selfish principles to which we are so prone by nature; and devoted his life to God and the welfare of others; until at length, to exemplify himself, he became the ordinary habit of his thoughts and conduct. To do good, indeed, seemed to him the bread of life. His charities were ever ready for the necessities, and his tender sympathies for the afflicted and bruised in spirit, and even the way-faring man, and the stranger, with no claim upon him but the impress of humanity, would seek relief in his wide benevolence, and have his claims allowed. Had he been otherwise than he was, the prayers and blessings of the wretched whom he relieved, the applause of the good, and the admiration of the world, might have elated him with pride or vanity, but his humility increased with his distinction and elevation, and he closed life as he had commenced it, walking meekly and humbly with his God. In his character were combined the simplicity of a child, with the moral courage of a martyr.

Shall we lift the veil of private life, and disclose the affectionate son, the devoted husband, the father, the faithful friend, the kind and patient master, moving in the light of his noble and simple virtues, and shedding joy and peace and happiness to all around him? The memory of his virtues, in these tender relations, belong peculiarly to the keeping of others; and there we should leave them, sacred from our eulogies, enshrined in the hallowed sanctuary of private affection. The days of his pilgrimage are done, and he has entered into his rest. His mild face will no longer be seen among us, but the monuments of his public usefulness and benevolence are still with us, and the memory of his virtues will still dwell within our hearts. None of us may expect to equal him; but all of us may grow better and wiser, by recollecting the great and holy man, who once lived and moved among us.

Resolved, That in the death of Thomas Smith Grimke, the poor and destitute have lost a friend—a society a useful member—the bar a distinguished ornament—Christianity a zealous advocate and supporter—and our country at large, a learned, able and patriotic citizen.

Resolved, therefore, That the members of the Charleston Bar, in testimony of their profound sense of his virtues, and their deep regret at his decease, do wear mourning for the space of thirty days.

From the New England Spectator.
THE LICENSE SYSTEM.

The common use of ardent spirits is sin—all traffic in it is sin—all laws to render such traffic in it is sinful, and those who make such laws, or tolerate them, or do nothing to have them repealed, are guilty of sin. The points are pretty well established that it is wrong to use ardent spirits, and that it is also wrong to traffic in it. The principle must

be carried up through the series before any thing effectual can be done. The further we go back from the visible streams of drunkenness, poverty, and crime, to the sources of intemperance, the greater, it appears to us, must be the sin. Let us probe the fountain head, the license system, the saying to a man, "The public good requires you to sell ardent spirit, and makes it right and a duty of your customers to purchase of you." Yes, our legislators are guilty of the crime of making men such as the Bible says will fit them for the fires of hell. They do that which they know has a direct tendency to produce such a result. There is just as much profanity and justice in passing laws to license gambling houses, and brothels, as in those for the traffic in ardent spirits.

If I were a member of the legislature, and should allow a single session to pass without doing all in my power to abolish the license system, and to render it penal to traffic in ardent spirit, as a drink I should consider myself as guilty in the sight of God of a crime of the deepest dye. We must call things by their right names, if we ever expect the laws of God will govern men.

We wish our correspondents to be faithful to us, and we promise to give men of conscience in our legislature, as little peace as possible this winter, unless they do something effectual on this subject. We hope the temperance community are already preparing their petitions to be signed by thousands.

REVIVALS.

GLORIOUS REVIVAL IN CORNISH.
Extract of a letter to the Editor of the Register, dated East Plainfield, Nov. 29, 1834.

Bro. Worth,—Believing that any intelligence respecting the prosperity of Zion, and the conversion of sinners, is interesting to you and your readers, I will give you a short, but a general account of what the Lord, by his grace, is doing in Cornish; a more particular account of which you will soon have from Bro. Barron, as soon as he has a little leisure time to prepare it.

The church, with much trembling, concluded to hold a protracted meeting, which commenced on the 11th inst., and closed on Thursday evening, making 17 days. I have had the happiness of being at the meeting the greater part of the time, and such a season I never witnessed before, and think never has been experienced in the same length of time in this State.

There was a good degree of feeling and interest manifest the first three days, but nothing very special was apparent till the third day, in the afternoon, at which time, Bro. Pearson, from Newport, preached to the church from, "Bring ye all the tithes into the storehouse, &c." A thrilling interest was felt. The church began to come forward and confess with signs of penitence, not only to each other but to the impatient, and from house to house. The effect was, that sinners began to feel and the Lord began to pour them out a blessing.

Now the church began to feel for souls and to agonize at the throne of grace for their salvation. Sinners trembled, and with deep solicitude came forward and said, with tears, "Christians pray for us." The seats appointed for the anxious, began to be thronged. And prayers, fervent prayers, were offered for them and were soon answered in their deliverance.

Requests were presented for special prayers for friends, who had no hope, some of whom were trusting in that soul-destroying doctrine, that never will lead a soul to the feet of Christ by humble repentance, but has a direct tendency to lull the conscience of the sinner to sleep in impenitence. These prayers were most signally answered. These people began to feel their need of grace, and with trembling they inquired, "What shall we do to be saved?" A number of this class have been brought to rejoice, as we trust, in a good hope through grace.—And here I would relate an interesting circumstance.

Less than a year since, Bro. Barron invited 12 young people to make him an evening visit at his house. He raised a desire to God that they might be converted within the year. This is now the case; they are all rejoicing in hope. The number of hopeful conversions during the meeting is over 100 including a few who had feeble hopes before, which have been revived. To see so many of the youth and young people who, a few days ago, were going on in sin's destructive ways, now going hand in hand, in the ways of salvation, with heavenly joy beaming in their countenances, is enough, it would seem, to convince the most hardened infidel of the reality of religion. Almost all ages and ranks are the subjects of the work. From the child of seven years, to the man of grey hairs, we have heard the song of praise for redeeming grace. How many are now anxious, I am not able to say, but should think from fifty to seventy. Thanksgiving day was the last great day of the feast. A thanksgiving day indeed, such as I never before witnessed. About 46 related their experience, and thirty of this number followed the blessed Saviour in the ordinance of baptism, and quite a number more are expected to follow soon.

Yours, in the best of bonds,
J. E. STRONG.

NEW IPSWICH.

Extract of a letter to the editor of the N. H. Register, dated New Ipswich, Dec. 1, 1834.

Dear Brother,—The Lord has been pleased to visit us in his mercy, and, as we hope, bring some souls to the knowledge of the truth. The latter part of the summer, one man was hopefully converted; and on the 5th of October, he was baptized and added to the church. Soon after, his wife, who was then under conviction, was led to give up her heart to the Lord; and on the 26th of the same month, she and another person who obtained hope three years since, were baptized and added to the church. By this time, others began to inquire, "What shall we do to be saved?" Some in the church began now to feel that it was time to awake, and engage anew in the work of the Lord.

At this time, a protracted meeting was mentioned. Most of the members were in favor of the measure; but some, if not opposed, felt indifferent. It was concluded, however, to have a meeting, and something was done towards preparing the way of the Lord. But when the meeting commenced, which was on the 3d of November, the church was not prepared. On the 24th day of the meeting, the church began to be humbled, and those who had felt indifferent to the meeting, were ready, with others, to confess their sins to one another and to the world.

The impenitent began to feel, and some soon gave their hearts to the Lord. At the close of the meeting, which continued eight days, fifteen or sixteen were indulging hopes, and a number more were anxious.

Since the meeting closed, several more have indulged hope in the pardoning mercy of God, and we hope the work will still continue.

We have great reason to bless God for what he has done; but we are not yet sufficiently humble, nor do we feel that heaviness and continual sorrow of heart for those who are yet in their sin, of which the apostle speaks. But God be praised that he does not deal with us according to our iniquities.

We had but one preacher during the meeting; but he labored faithfully, and God was with him, and blessed the word. One other ministering brother was with us several days, and assisted in prayer and exhortation. Our Congregational brethren came in, and appeared to be interested in the meeting.

I had the pleasure, yesterday, of baptizing 12 willing converts, and two more stand as candidates for the same ordinance. Some of the converts were members of the Academy, and will probably unite with churches where they reside. Between 20 and 30 have been as yet hopeful subjects of divine grace, and more are still inquiring; but the revival is not as general as we had hoped it would be. It has, however, brought in a number of the youth, members of the Sabbath School, and several of them are young men, who, we hope, will be a great blessing to Zion.

In view of what God has wrought, we would say, "Not unto us, O Lord, but unto thy name give glory, for thy mercy and truth's sake."

Yours, &c.

A. MERRIAM.

BAPTISM, &c.—Several were baptized in Rumney, on Thanksgiving day. Eleven were baptized in Hopkinton last week on Tuesday, and some last Sabbath.

The protracted meeting in Hebron, we understand, was interesting; some indulged hopes during the meeting; others are anxious.—N. H. Hop. Reg.

From the Christian Watchman.

FROM BURMAH.

We have perused a letter just received from Mr. O. T. Cutter, by a friend in the city. He states that he has put up a printing press at Ava, and has commenced publishing a tract called the "Ship of Grace." It will be seen by the following extract, that the government of the Burman Empire are exceedingly jealous of the Missionaries, and that they have already experienced some few embarrassments. The letter is dated

Ava, March 31, 1834.

"On the 22d inst., early in the morning, we were summoned to appear immediately at the High Court, (High Court of the Empire,) where we were questioned as to the object of our coming here—whether we had any disciples—where they lived, &c. and ordered to leave the royal city. "It is the wish of the king, and the wish of the ministers, that you remain here as long as you can." These words sunk deep into our hearts, and produced sensations better imagined than described. We felt that our hopes were dashed, and that the Lord was intending to remove us from the field, as unworthy to occupy so responsible and honorable a station. The High Court assigned no reason for our leaving, neither did we imagine the cause of this unexpected event. We felt that all our confidence must be in God, and all relief come from Him. To Him, therefore, we looked and earnestly prayed, and the event proved that we did not look and pray in vain. The Government had requested the English Resident here, to assure us that we might remain unmolested, provided we would not circulate a Tract called the "Investigator," and as we did not distribute any after the Resident had informed us, he spoke to them on this ground; and after showing them for so long violating their word to him, they finally consented to our staying, if we would remove to the river side. You may be assured it was with emotions of joy and gratitude we received this information from Major Burney, on the morning of the 26th. We feel that it is plainly "the Lord's doing, and it is marvelous in our eyes."

Southern Temperance Star.—This is a new monthly, printed at Richmond, Va., and published by the Virginia State Temperance Society. The number sent us is a specimen of good workmanship, in quarto form, and will be furnished at extremely low rates, after the worthy example of the publications of the New York State Temperance Society. Next to the "Star" of Bethlehem in its blessed influence, we hail this as the most precious star that has arisen upon the "Ancient Dominion,"—and with undivided heart bid its originators and supporters, God speed. As a specimen of fine writing, of conclusive argument, and powerful and persuasive admonition, we do not recollect to have seen any thing of the kind exceeding the Address of the Temperance Convention. We feel in duty bound to both God and our fellow-men, to lay before our readers a few short extracts from this able document. We feel so bound because it is our duty, by all means, to promote the best interests of our fellow men. The candor of our readers will, then, receive kindly, what the kindest feelings induce us to present for their consideration.

TO THE PEOPLE OF VIRGINIA.

Delegated by those of you who are united together for the suppression of Intemperance, we have assembled, in order to concert, if practicable, more effectual measures for that end, than have been hitherto adopted in Virginia. Hear us, while we attempt briefly to prove, that INTEMPERATE DRINKING (which we shall designate by the word Intemperance,) is justly singled out as the especial object of our hostility; and that the mode of warfare employed by Temperance Societies merits and should receive your approval and co-operation. We know well that other evil practices, of no trivial magnitude, prey upon human happiness. Gambling, gluttony, evil speaking, and expensive habits have many a victim, and many a victim, whom it were well worth the best efforts of benevolence to save. But all these vices "hide their diminished heads" before INTemperance. This, this is the master evil of our times; the great champion of the host of wickedness and misery, by whose overthrow, more than by any other human act, the discomfiture of that host will be ensured. Indeed, most other vices and crimes, as well as most of the propensities, diseases, and calamities of every form, which afflict mankind, owe so much of their aggravation, if not of their being, to intemperance, that the latter might say to them, as in the fable of old, "give me place—am not I your parent?"

At least 55 million gallons of ardent spirits, costing at least 25 millions of dollars, were, a few years since, annually consumed in the United States. The share of Virginia, measuring it by her popula-

tion, was four millions of gallons, and two and a half millions of dollars—more than five times the yearly expenses of her government! more than five times the amount of the taxes you pay into her Treasury! The impoverishment naturally to be expected from this four-fold taxation, is found to be realized by a glance at the decays and wrecks of fortune occurring within your observation—of which an immense majority result from the intemperate use of ardent spirits; and by looking into the poor-house, which owe nine-tenths of their inmates to the same cause! Nay, 1059 out of 1134 paupers in the Baltimore almshouse, and 4300 out of 4600 in several poor-houses of different states, were rendered such by intemperance, either of themselves or their parents. More than fifteen-sixteenths.

The College of Physicians in Philadelphia, after a careful examination, have declared that 700 deaths in that city, in one year, were occasioned by Intemperance. The same proportion throughout the United States, would show 55,000 deaths from that cause! But suppose it to be half only, or 28,000—then is strong drink more than twice as destructive as was our bloodiest war, that of the Revolution, in each year of which, less than 12,000 were slain. And when you consider that war is not perpetual, while the ravages of intemperance never cease, the conclusion is inevitable, that where thousands are fallen by the sword, strong drink has slain its tens of thousands.

Moderate Drinking.

No person is born a drunkard; no child comes into the world with an appetite for ardent spirit. The appetite in all cases is acquired, and most persons require long practice—sipping a glass to-day, and another to-morrow, and thus on gradually, till the drunkard is formed. Not, indeed, that any man sips with the intention of being a drunkard. O, no! the very thought shocks him; and if the danger or probability of such a termination to his course be only hinted, unpleasant or angry feelings are kindled. The design is, to drink moderately—always to hold the reins of appetite with a firm and unyielding grasp; and such is the strange infatuation attending the use of ardent spirits, that this purpose is kept in view, even to the verge of an untimely grave. Such, too, is the deceptive nature of the practice, that the poor victim always thinks he can and does govern his appetite, even while, evidently to all others, it has become his master, and is hurrying him on to sure destruction. Of all the drunkards who have lived and died, not one but commenced a moderate drinker. The same is true of all who now live, a burthen to their friends, a scourge to their families, and a disgrace to their country. All aimed to drink moderately—to hold steadily the reins of appetite. Where are they? Fallen—lost.

Since, then, the only pathway to intemperance is through moderate drinking, let this be abandoned, and we place a bridgeless, impassable gulf between ourselves and drunkenness. Fellow citizens who are moderate drinkers! we pray you to consider the countless, measureless, and unspeakable miseries, which intemperance produces—to weigh the testimony of the physicians we have quoted, declaring the utter uselessness of distilled spirits to persons in health—to think how easily, at how slight a sacrifice of short-lived and hurtful gratification, you may heal the sorest affliction of your country and your race—and then say, will you who will refuse? Will the Christian? Will the philanthropist? Will the patriot? Aye, will even he who rationally loves himself?

NEW HAMPTON INSTITUTION.

Three weeks since, we noticed the formation of the "New Hampton Phalanx," among the students of that flourishing institution. The facts turn out as we then intimated, that the severity of the militia laws of that state, renders the course taken by the students, the least of two evils; as will appear by the subjoined explanation of Prof. Smith, who is at the head of the Seminary. As we named the fact as a subject of grief, we voluntarily insert the explanation, as found in the Ch. Watchman.

To the Editor of the Christian Watchman.

Sir,—In your paper of Nov. 21, I observed an article which, it seemed to me, must have been written under a misapprehension of the actual state of things in our Institution. We have not become advocates of war. We have not been dazzled by the splendor of martial array. We are still a quiet, peace-loving community, pursuing the legitimate objects for which we came together. Some of us are in principle opposed to war, yet we have not felt ourselves called upon to resist the laws of the State, whose protection we enjoy. As citizens, we have no objection to the law requiring students to do military duty. But our petition has not been granted.

Now, dear sir, what alternative was left us? Should the scholars pay their fines, or should they go ten or twenty miles to procure equipments, and pay for them, as they had often done, or should they avail themselves of the advantages of a recent law, by which their arms might be furnished by the State, and they have to trouble about it, only to take them out of the chest and use them? If they must train, what objection could there be to their doing it with the least possible expense of money, time and feeling?

Did our laws, like those of Massachusetts, and the other New-England States, exempt students from military duty, they would be pleased to enjoy the privilege of pursuing their studies without interruption. But while this cannot be done, I sincerely hope that our friends will not be grieved, if they thankfully avail themselves of the privilege of training under their own officers, and using the arms which the State has generously proffered to them. Did I believe that the Institution would suffer in its literary, moral, or religious character, by this arrangement, I should heartily wish that it might be abandoned. But I do not believe that it will, and I think that when our peculiar situation is taken into consideration, you will think that we acted wisely in forming the New-Hampton Phalanx.

Yours truly,

E. B. SMITH.

For the Secretary.

Ma. Editor,—I send you some valuable extracts from Dr. Cotton Mather's "Student preacher, or Directions for a Candidate for the Ministry, and every one who is desirous of preserving a sound mind in a sound body,"—hoping that it will be read by every person who uses tobacco in any form; especially that Christian who indulges himself in the use of the filthy weed; and may it lead him to reflect how much injury he is doing to himself, and the example he is setting before others, which may lead them to the useless, slovenly and injurious habit.

"Shall I smoke tobacco? Ans. Bounce not; if I can help it. Or let Alsted answer for me: 'Maximus tabaci abusus est, quotidianus ejus usus, semet ipso et bonis bonas perdere, et ex cerebri, mentis nobilitate sede, caminum et eloquium effluere.' In the Duchy of Berguen, they may not smoke without purchasing a license for it. If you were to purchase of me a license for it, I know not how high terms I should hold you to. If you want an hydragogue,

there is one preferable in chewing some such thing as a bit of mastix, which would also whiten your teeth, and sweeten your breath, which tobacco does not. If once you get into the way of smoking, there will be extreme danger of your becoming a slave to the pipe, and ever insatiable craving for it. People may think what they will; but such a slavery is much below the dignity of a rational creature, and much more, of a gracious Christian. I am sure, what the great Vetus writes upon it, is very true; 'nimis convenit vitio honestis et gravibus; non tamini ministri et ministerii candidati. There can be no apology for taking up the slovenly practice, and the pains must be taken to conquer the poison, if you are not well advised and assured that your health requires it. But I shall only recite what you will find in two very considerable writers, that you may form the better judgment upon it. The one of these writers is Magnenus, who, though he acknowledges "That it is not easy to relate what are the damages which the moderate and immoderate use of this fume does bring with it; besides the insatiable and greedy love of taking it—by its daily use the memory is impaired, the stomach violated, the brain excited, the life shortened, and the offspring diminished. Yea, he lays this down as a doubtless assertion, that the frequent and familiar use of it can be good for no man. The other is our Gales, who from his own experience, taxes the same habit with wretchedly noxious qualities. He says he found it made more humor than it brought away; and though it opened his body for the present, it proved in that very thing, a prejudice afterwards; and nature was but the more sluggish and feeble, and for the force in this way put upon it. He says, 'at last I came under a fixed resolution to deliver myself from this vassalage; and this I accomplished the least delirium of my life. And if you are growing so wise as to retrench and reform any intemperance in it, which you may have been unwares drawn into, do it not at once, but by degrees, lest by too quick a stop to an usual discharge, your health may be endangered. But, upon the whole, if you have hitherto escaped this epidemic contagion, and are not yet a settled inhabitant of Terra del Fuego, I cannot advise you in better terms than these; it is good for you to abate even as you are; and if you may be kept free, choose it rather. Yea, my son, if smokers entice thee, consent thou not. It is good advice; and if you take it, you will one day thank him that gave it.'

But if I am against your taking tobacco in smoke, you may be as I shall not approve your taking it in snuff. How shameful a thing it is for people of reason to confess that they cannot live easily half an hour without a delirious sensual, so very contemptible as that of feeding their olfactory nerves a little, and even bury themselves alive in pungent grains of titillating dust! A learned physician of the French nation will tell you how many diseases of the genus nervosum do issue out of that Pandora's box from whence the pinch of snuff is taken. A Quincy will tell you how wretchedly it spoils the appetite; and a Cheyne will tell you how much the eyes, as well as the stomach, fare the worse for it. You may dream that the passage through the os cribriforme will not permit the gross powder of snuff to enter into your brain, yet some very thin and fine parts of it will find their way thither. And what mischief must ensue, if a brain so very delicate, my one would think that the great snuff habit had better be tolerated, though not fellowshipped; the remedy being worse than the disease. Can "Consistency" see no difference between fellowship and toleration? In an error especially, which neither breaks the "visible unity" of the Baptist church, nor the moral law of God, as is the fact with the one in question.

What should we think of a father, who, on the slightest impropriety of his son, and while unconscious that he has violated any rule, and in fact, while he does not, that father should thrust him into the street, disinherited him, and treat him as if he had become intoxicated, and knocked down the inmates of the house. Such a father might sing of his dis-fellowship of his son's conduct, and trumpet abroad his "consistency;" but I am inclined to think he would enjoy the sound thereof, unenvied by thinking men.

"Consistency" says, "He states that we should not exclude one of our own members for communicating with Pedobaptists. And why? Because (in his estimation,) we fellowship other things that are sinful." I never made such a statement, either in words or sentiments. My former communication will fully show that the sole object of my referring to those other sins, was to make it appear that we were some things—things which though wrong, were not sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that I insisted on the very reverse, viz.: that by communicating with them we did not fellowship those errors, and should privately reprove them. But as he destroys neither the visible order of the church with which he is connected, nor its visible unity, nor yet guilty of immorality, he is not, in my estimation, sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that I insisted on the very reverse, viz.: that by communicating with them we did not fellowship those errors, and should privately reprove them. But as he destroys neither the visible order of the church with which he is connected, nor its visible unity, nor yet guilty of immorality, he is not, in my estimation, sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that I insisted on the very reverse, viz.: that by communicating with them we did not fellowship those errors, and should privately reprove them.

For the Christian Secretary.

TERMS OF COMMUNION.

Ma. Editor,—I noticed in the Secretary of the 6th inst., some remarks which I suppose were designed as a reply to a piece which appeared in your paper of the 1st ult., on the terms of communion. But if any person will take the trouble to compare these remarks with my communication, he will, I think, soon discover that "Consistency" has presented no objections in his brief remarks, which were not met, and either directly or indirectly observed. But as all readers have not retained memories, and others may be more eager to "strengthen the bonds" of denominational union, than to ascertain in what true strength consists, I shall probably be excused for making a rejoinder on a subject deemed of sufficient importance to cause a reluctant pen unwonted to controversy, to sally forth to the polemic field.

I do not, however, complain, for if the sentiments I have advanced cannot be sustained, there is certainly talent enough among your correspondents to make it appear; I, as much as any other, shall feel an obligation to him who performs the service. I agree with your correspondent, that a vast amount of precious time has been lost, by the many who have engaged in controversy. And I should also have agreed with him, had he asserted that a vast amount of precious truth has been developed by such as Gill, Fuller, Calvin, Luther, Paul, his Master, and many other luminaries of the church.

I am asked by "Consistency," "whether it would be right in Baptists, as a visible body, to fellowship Pedobaptists in the violation of a positive institution, which, according to his own statement, is the door into the church? If not, is it right for a church to fellowship a member in that which the body cannot approve? Now, the apparent fairness and decency of these questions, as connected with the inference from them, lie principally in supposing the crime of the body to be no greater than that of the individual, while it infinitely exceeds. A church that could say, I cannot conscientiously commune with Pedobaptists, and at the same time do it, would virtually say, they were hypocrites and rebels, and deserve not only dis-fellowship, and exclusion, but the profoundest contempt. But your correspondent may say, I designed the body should become open communions, do it conscientiously, and placed exactly on par with the individual member. Then, of course, the body should be treated by the denomination at large, precisely as the restricted close communion body would treat the individual. Let the denomination recognize them as baptized believers, as we should the Freewill Baptist, and the reader, as they are sounder in the faith. Let the denomination graduate the degree of their dis-fellowship to the magnitude of their crime. At all events, let their dis-fellowship fall below exclusion, call it dis-fellowship, disapproval, disorderly, or any

thing but the disorderly mentioned in the Thessalonians, for they were idlers and busy bodies. Whereas, the body in question, are holy men, who walk in the institutions, and after the tradition of the apostles, and not contrary to it, as "Consistency" would have it. It is somewhat remarkable that "Consistency" did not discover that the body placed in the same circumstances as the individual, the same principle would regulate them both. The same principle that regulates the individual would regulate two individuals, and also any given number; and the church is nothing more than congregated individuals who believe and are baptized, as shown in my last. The words "as a body," make not the slightest alteration in the principle.

The prominent, grand design of the communion, was to commemorate the death of Christ. 1 Cor. xi. 26. Subordinately, indirectly, it doubtless implies fellowship and unity with the members of his mystical body, but was not designed to imply that we fellowshiped the errors and imperfections of the people or of every individual member. If it does, it reduces to the alternative of either abandoning the ordinance wholly; or saying, by communing, that we fellowship wickedness. It would also render the inconsistency of all churches manifest in selecting one sin for dis-fellowship, and fellowshiping others.

This inconsistency, "Consistency" himself seems to feel, and to avoid its effects, says, "It may be true, and if so, a course of deep humiliation, that glaring deficiencies exist among Baptists, in respect to wholesome discipline. But is it right to make one fault an excuse for another? This remark may be uttered with a breath, and made with a dash of the pen on paper; but if your correspondent will seriously set about correcting his glaring deficiencies, by his wholesome discipline, the novel experiment, if he has any regard to the peace of our churches, will soon teach him that the 'very much regret' bestowed on the sentiments advanced, might as well have been bestowed for other purposes. He is probably a church member, if so, should he discover a gold ring on the finger, or a clasp on the belt of a sister, let him immediately commence a course of church labor. Or, if he live in a city, and discover a superfine coat, (costly apparel) on a brother, let him determine to bring him to a confession of his guilt to the church, or no longer fellowship his wickedness at the table. Or, if a brother say, 'O dear! without any circumstances to justify such idle words, let him haul him up, and if he does not make confession, cast him out of the church.' Once more, if at a ministerial conference, a brother while subjects are under discussion, rise, and open his lips, saying, 'I will give you light on the subject (justifying)—call a council; put him down, cast him from the church. If a brother, when paying a ministerial tax, should say, 'I pay more than a richer brother,' as he violates the injunction, 'Do all things without murmuring,' apply your wholesome discipline.

But if your correspondent will not pursue the above course, nor forbear speaking of his wholesome discipline to correct the glaring deficiencies, then let him change the name he has assumed, or prefix to it the word *in*, as the sense of "consistency" may seem to dictate. If "Consistency" would practice on his theories, he would soon discover that I had not made one fault an excuse for another; but have been distinguishing between such errors as were deserving exclusion from the church, and such as the universal good sense of all our churches say had better be tolerated, though not fellowshipped; the remedy being worse than the disease. Can "Consistency" see no difference between fellowship and toleration? In an error especially, which neither breaks the "visible unity" of the Baptist church, nor the moral law of God, as is the fact with the one in question.

What should we think of a father, who, on the slightest impropriety of his son, and while unconscious that he has violated any rule, and in fact, while he does not, that father should thrust him into the street, disinherited him, and treat him as if he had become intoxicated, and knocked down the inmates of the house. Such a father might sing of his dis-fellowship of his son's conduct, and trumpet abroad his "consistency;" but I am inclined to think he would enjoy the sound thereof, unenvied by thinking men.

"Consistency" says, "He states that we should not exclude one of our own members for communicating with Pedobaptists. And why? Because (in his estimation,) we fellowship other things that are sinful." I never made such a statement, either in words or sentiments. My former communication will fully show that the sole object of my referring to those other sins, was to make it appear that we were some things—things which though wrong, were not sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that I insisted on the very reverse, viz.: that by communicating with them we did not fellowship those errors, and should privately reprove them. But as he destroys neither the visible order of the church with which he is connected, nor its visible unity, nor yet guilty of immorality, he is not, in my estimation, sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that I insisted on the very reverse, viz.: that by communicating with them we did not fellowship those errors, and should privately reprove them.

I should hardly have excused "Consistency" for telling the public that he has quoted from me verbatim, as he has by placing double commas inverted to the quotation, and then leaving out a word, which tho' monosyllabic, yet when placed where it belongs, destroys the sense he has given, and would make his quotation but half of my sentence, with no sense at all! The quotation, as he has it, is as follows: "If we ever all get right on this subject, it is certain we shall all be Baptists." I never penned such a sentence, either in words or sentiment. I am not so inconsistent as to attach infallibility to our denomination, and then declaim against one of our ancient usages, which has heretofore been considered as one of the bonds of denominational fellowship.

I am willing to stand "shoulder to shoulder," in the Baptist ranks, providing I am not required to fight at random, and without discrimination. In other words, providing I am not required to aid in systematic persecution of the children of God, for conscience sake; Christians who are as holy as myself, who are walking in the institutions and ordinances of God's house, instead of "contrary" to them: who do not disturb the visible order of the church with which I am connected; and who unlike sprinkled persons, have not excluded themselves.

I say, systematic persecution for conscience sake, and am prepared to sustain the assertion—I would be the last person to veil the horrors of Popery, but it is a received, though vulgar aphorism, "Give the Devil his due." It is a fact, then, that should a Baptist church pursue the course advocated by "Consistency," and should the civil power assume the same attitude towards the Baptist church, that it did to the Catholic, i. e. burn their heretics, were excommunicated for conscience sake, the inquisition and its punishments would re-appear. Be it remembered, that the Catholic church did not inflict the corporal punishments, but only prepared the way for the civil power to do it by the trial of the inquisition, and by excommunication. Let but the civil power enact a law, that all persons who shall be excluded from the Baptist church for deviating from any of her infallible opinions, shall go to

the stake, and bating the wickedness of courting such alliance—I challenge any person to point out any important discrepancy between the two churches, in respect to the general principles of persecution for conscience sake.

Did the Catholic church persecute holy men for conscience sake? So does this church, and in the same manner. Did that church have an inquisition? The trial of the brother in question is no less. Was the bull of excommunication thundered from the Vatican of Rome? The excommunication of such a brother is that bull. Did that church go to the extent of her spiritual punishment? So does this. Does the Baptist church protest against temporal punishments? Some of the creatures of the Pope brought the civil power not to inflict death on the excommunicated, when they knew that their petitions would be as unavailing as if they had petitioned to the wind.

Does "Consistency" say that the brother is a disorderly walker? The archbishops constantly presented the passage "This is my body." Did the Protestants constantly say that the passage was misunderstood, misapplied, or irrelevant? The same has been shown in my former communication, of the disorderly walker. What shall we think, then, of a course which is indebted to the clemency of the civil, rather than the spiritual court, for exempting holy men who are walking in all the commandments and ordinances of the Lord, from corporal punishments? But the persecution is as real, though the spiritual punishments alone are inflicted, and some might prefer the latter. I appeal to the reader, if, in the "very much regret" of "Consistency," that my sentiments were advanced—sentiments which he supposes will loosen the bonds of our denominational union, he did not overlook the fact, that our union is as much strengthened by disencumbering ourselves from what is wrong, as in adhering to what is right? Papal Rome found it so; and by refusing to abandon the evils which staved every one in the face, gave Luther his principal vantage ground, which he improved, until he shook her to the foundation.

The present trouble and struggle of the church of England, are attributable to the same cause. Her more judicious and candid members, admit that many things are wrong, and need reforming; but are afraid if they alter, in the least iota, there will be no end to the demands of the reformers. That pertinacious adherence to error, will prove her overthrow.

I will just add, that your correspondent has intimated that I am a mere pretender to Baptist sentiments while advancing the sentiments of my former communication. But I am as willing to share the reproach of the first stages of reformation, as I am to reap the advantages of last; and already am not ashamed of my company.

PRISCILLA.

For the Christian Secretary.

Ma. Editor,—

The question, "How is the world to be converted to God?" is one which every Christian must frequently revolve in his mind with the utmost anxiety. We look over the world, and notwithstanding the last most solemn command of our Saviour, "Go ye into all the world, and preach the gospel to every creature," we behold the vast majority of the human race, "sitting in the region and shadow of death." Yes, at this very moment, more than eighteen hundred years from the time this command was issued, six hundred millions of the human race (which are estimated at 800 millions) are probably strangers to the gospel. Well may the Christian, in view of this fact, exclaim, By whom shall Jacob a-see? how shall the world be converted to God?

The preaching of the gospel is generally admitted to be the grand means of enlightening the nations, and bringing them back to their allegiance to God. The apostle appears to have been of this opinion. For, speaking of the heathen nations, he asks, "How shall they believe in him of whom they have not heard? how shall they hear without a preacher?" Moreover, this sentiment is implied in the very command of our Saviour, already quoted, in which he expressly enjoins upon the church the duty of preaching the gospel to every creature. And hence also, when he had a view of the extent of "the field," he turns to his disciples with this command, "Pray ye the Lord of the harvest that he would send forth more laborers into the harvest." This command, although given rise to by a particular circumstance, and primarily having reference more directly to one portion of the moral vineyard, is nevertheless binding upon the church for ever, even now, and if so, must embrace the field that now is, viz. the world. And thus it is that we believe in the necessity of a divine call to constitute a preacher of the gospel—for how shall they preach except they be sent? No man shall this honor to himself, but he that was called of God, as was Aaron. If then the last mentioned command of our Saviour be still binding upon the church, the question arises, Is it regarded by Christians of the present age, in all its importance? Where is the individual Christian, who, in his public, but more especially in his private approaches to the mercy-seat, complies with this requisition of our Saviour? As far as my observation extends, which is by no means limited, it leads me to the conclusion, that by the majority of professing Christians this command is seldom thought of, much less regarded; and yet they are looking for the redemption of Israel, and the speedy ushering in of the millennial hour!

I say my observation has brought me to this conclusion: professing Christians of the present age do not pray steadily, fervently, and in faith, for an increase of the ministers of Christ. And first, they do not pray steadily; by which I mean, they do not make it a subject of prayer whenever they approach the mercy-seat. I know we many times have special requests when we draw near the throne of grace, and these seem to engross for the time, our thoughts, and they should perhaps be the only petitions then presented by us. But ordinarily we may extend our thoughts, and while we behold the moral waste which the world presents, pray, Thy kingdom come. And not only may we thus extend our views and enlarge our desires, but if our feelings are enlisted in the subject of the world's salvation, we cannot but express them; we shall remember the perishing nations, and as often as we approach the throne of grace, so often shall we in sincerity say, O send forth thy light and thy truth; yea, send forth more laborers into the harvest.

And if at any time, or at stated times, the command under consideration is apparently obeyed by the church or individuals, does it seem to take hold of their affections? does it sway the heart, and enlist all the sensibilities of the soul? Or rather is there the form without the spirit of prayer? a drawing near to God with the lips while the heart is far from him? Ah! have we not reason to conclude that the latter is too frequently the manner in which Christians pray, or rather pretend to pray, for an increase of laborers? They do not exhibit the earnestness of Jacob, when he said, I cannot let thee go: they do not present the fervent and effectual prayer which availed with God.

But we will suppose for the moment, if you please, that this prayer is repeated steadily and with apparent fervor by the church, what will all this effect if faith be wanting? We ask then if the prayer of faith is offered up by the christian community for an increase of laborers? We be-

lieve there is an church, and in respect to these:—

A young man, men, arise in a forth into the field. They have looked nations that millions of their they pass to the true God, strange hearts have been

The love of Christ of the immortal news of salvation stand aloof; this are astonished to be called to pro vineyard to labor price, this aston

Al! the reason praying, been to harvest to send Otherwise, inste would instantly prayed for; this is our God, we us—he will come

Such, methink and expression of should have pray how unlike the fuals and church men burning we But why this

offend one of the Christ? Is this No, it cannot be referred to its that our Saviour and that there Christians who young men to the great, the al

Lord, am I, send I know it is n subject; to hy the spirit. But pray too much God? and is the harvest will, n send too many la not often erred of greatest danger

are now about t sions. And we are increasing of greater than th What then w become of the w and above all, unless a much shall run to and ledge of salvatio awaken the Chr arouse each ind to awake out of Master, pray, p that he would s vest; for the ha are few. Then "Break forth in places of Jerusa his people, he Lord hath made the nations, and the salvation of

SCRIPTURE.

That there is that it is reason of judging, will fore, are requi knowledge of th be a general rel spiritual faste, necessary for a ry after truth. would have a whole range of following reason

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2. That a e are necessary for "My kingdom l love and joy, dom of righte and joy, and understand all the means w the subject, and this. The hum believe the doct pure precept, Testament, whic If the unbeli quest of objecti remove difficul and make a righ lation, he will publish his blun reason why so m factious of man the New Testam

Is it then to be tion of grace, v Bacon, a Newto is destitute of f the firmest bond order, and of all and most arden which has prove the art of life, tion of the afflu hope, in the app devised fable!

A disposition of the benevolen the world, and a healed its wound who have died in lanthropy, were and the greatest factors of man, the bonds of soci tions, unbing the and who scrupl their practice, i can admire the nes, nor the hu philanthropy, of of men govern

lieve there is an awful deficiency here in the church, and the reasons of our belief are simply these:—

A young man, or it may be two or more young men, arise in a church and express a desire to go forth into the "field," and reap the extensive harvest. They have looked over the world; surveyed the nations that are sitting in darkness; beheld the millions of their fellow beings as in quick succession they pass to the invisible world, ignorant of the true God, strangers to the Christian's hope, and their hearts have been pained.

The love of Christ is constraining, and the value of the immortal soul is impelling them, to spread the news of salvation. But professing Christians stand aloof; this is a strange thing to them. They are astonished that this one and that should profess to be called to preach, to be sent into the great moral vineyard to labour for Christ. And why this surprise, this astonishment?

Ah! the reason is obvious. They have not been praying, been praying in faith, the Lord of the harvest to send forth more laborers into the harvest. Otherwise, instead of expressing astonishment they would instantly have said, this is what we have prayed for; this is what we have been expecting; this is our God, we have waited for him—he hath heard us—he will come and save us.

Such, methinks, would be the inevitable feeling and expression of that individual or church, which should have prayed in faith upon this subject. O how unlike the feeling manifested by many individuals and churches of the present age, towards young men burning with a desire to preach the gospel.

But why this coldness, this indifference? Why offend one of these little ones? Is this the spirit of Christ? Is this benevolence for a ruined world? No, it cannot be. Nay, rather let such conduct be referred to its true origin, (as I believe,) the fact that our Saviour's command is so much neglected, and that there is not sufficient faith in the prayers of Christians who act thus, to lead them to expect young men to arise in their midst, and in view of the great, the alarming want of laborers, say, Here Lord, am I, send me.

I know it is necessary to use discretion upon this subject; to lay hands suddenly on no man; to try the spirits. But there is any danger that we shall pray too much for an increase of laborers sent of God? and is there any danger that the Lord of the harvest will, in answer to the prayer of the church, send too many laborers into the harvest? Have we not often erred on the other hand? and is not our greatest danger here? Why, we know that there are now about two churches in our land to one minister. And we must often be aware that churches are increasing among us at a rate equal if not greater than that of the increase of ministers.

What then will our own churches do—what will become of the waste places of Zion all around us—and above all, what will the nations far hence do, unless a much greater number be raised up, who shall run to and fro in the earth, to spread the knowledge of salvation? O may the God of all grace awaken the Christian churches upon this subject, arouse each individual to feel that it is high time to awake out of sleep, and in obedience to our divine Master, pray, pray, pray the Lord of the harvest, that he would send forth more laborers into the harvest; for the harvest truly is great, but the laborers are few. Then may we exclaim with the prophet, "Break forth into singing, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

JOHANNES.

For the Secretary.

SCRIPTURAL DIFFICULTIES.

That there are difficulties in the Scriptures, and that it is reasonable to expect them, all men capable of judging, will readily grant. Two things, therefore, are requisite to a right and comprehensive knowledge of their contents. First, a man should be a general scholar. Second, he should possess a spiritual taste, or that humility of heart which is necessary for a patient, candid, and impartial inquiry after truth. General learning, to all those who would have an intimate acquaintance with the whole range of biblical subjects, is necessary for the following reasons:

1. The antiquity of the sacred records, the manner in which they have been transmitted to our own age, the obscurities inseparable from the compositions of remote times, written in a language, the idioms of which cannot be explained by reference to existing usages, and requiring for their elucidation, a knowledge of customs and manners which cannot be viewed in their original living connection. These, to say nothing of other sources of perplexity, are sufficient to convince every person of common understanding, that learning is necessary for successful investigation.

2. That a spiritual taste, and a humble heart, are necessary for all men, because Christ has said, "My kingdom is not of this world." It is a kingdom of righteousness, peace, meekness, patience, love and joy. The man, therefore, who wishes to understand all the Scriptures, should have himself of all the means within his reach. The magnitude of the subject, and its stupendous consequences, require this. The humble man, who wishes to know and believe the doctrines of the gospel, and to obey its pure precepts, will find an abundance in the New Testament, which is plain to every understanding. If the unbeliever be not sincere, he will go in quest of objections, and having neither learning to remove difficulties, nor a pure mind to apprehend and make a right use of the sublime truths of revelation, he will stumble over every mole-hill, and publish his blunders to the world. This is the sole reason why so many can find nothing in that beautiful system of truth and righteousness contained in the New Testament, to please them.

Is it then to be supposed that this divine revelation of grace, which has been investigated by a Bacon, a Newton, a Locke, and a thousand others, is destitute of foundation? That which has been the firmest bond of civil government, and of social order, and of all domestic associations; the sweetest and most ardent of all human friendships; that which has proved the most powerful antidote of all the evils of life, the riches of the poor, the consolation of the afflicted and the firmest anchor of our hope, in the approach of dissolution, a cunningly devised fable?

A disposition of mind that wishes to prove that all the benevolent luminaries who have enlightened the world, and ameliorated its sufferings; who have healed its wounds, and soothed its sorrows; and who have died martyrs in the exercise of their philanthropy, were idiots; and that those are the wisest and the greatest of their species, and the only benefactors of man, who have laboured hard to break the bonds of social order, dissolve domestic associations, unhinge the whole frame of the moral world, and who scruple not to illustrate their sentiments by their practice, is not to be coveted. No good man can admire the taste, nor the learning, nor the politeness, nor the humanity, nor the philosophy, nor the philanthropy, nor the patriotism, nor the morality, of men governed by such a disposition.

JOHANNES.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 20, 1834.

Pastoral Change.—The Rev. Aaron Perkins, of Dover, within the bounds of the Hartford Association, has accepted the call of the Baptist Church in Hamilton, N. Y., and is expecting a removal to that field of labor early in May next.

Our brethren in Hamilton have long been looking for a pastor to fill the vacancy occasioned by the resignation of Rev. Prof. Sears, and we hope they have now selected one who will prove a rich blessing to them. The post to which their suffrages have invited him, is important and responsible, from its contiguity to the Literary and Theological Seminary in the town. We trust that he will not only be useful to the church and society of which he is to take the charge, but that he will, in preaching and other pastoral duties, be a suitable model to be imitated by the young men who shall hereafter go forth from the seminary to preach the gospel and to take charge of the churches of Christ. Our prayer is, that God will bless the contemplated union to all concerned, and give to our esteemed brother many more souls, to be his "crown of rejoicing in the day of the Lord."

ARRIVAL OF REV. DR. REED AND MATTHEW IN LONDON.—The correspondent of the New-York Observer, has given a most interesting account of the reception of these Ministers, on their return to London from this country. Dr. Reed's congregation not having an opportunity to see their pastor after his return previous to the Sabbath, were waiting with deep interest on that day, for his appearance in the house of prayer, to which he was accompanied by his fellow passenger, Mr. Colton, says—

"It was a day of gladness—of thanksgiving; and Dr. Reed improved the occasion as the means of bringing the hearts of his people directly to the throne of God, in grateful acknowledgment of his favors to them and to him, during the time of his absence."

On the evening of the succeeding day, a house sufficient to contain 2500 people, was filled to overflowing, to hear from the lips of their friends, a more detailed account of their journey, of their reception in this country, of the religious condition of this country, &c. It was a season of intense interest. Having room only for a small portion of the article before us, we give the closing paragraph: in speaking of the recital, the writer says—

"It was a story of great simplicity and chasteness. It amounted to this: 'We went out with diffidence; we felt the solitariness of our situation even when we first stepped on the shores of America; but all our anxieties were removed by our first reception; they never returned; our tour in America was among Christian brethren, and we felt as much at home, as was possible in a foreign land; we have been more than gratified; our hearts have been filled; we have been everywhere and seen all we could in the time allotted us; we have seen that people in the most trying condition of all their most important institutions; they have their faults, and they know it; they have their virtues, and virtues enough for us to love them; and we are prepared to say respecting that which will interest us most, as Christians, and for which we have suffered the greatest anxiety on their behalf, their grand religious and benevolent enterprises, in their various associations for these objects, are based upon principle—upon a sober estimation of the difficulties, and they are prepared to advance. In behalf of British Christians, we have proffered them fellowship, and they have most promptly and cordially accepted. They are prepared to enter into our views and projects as Christians, to the extent of our wishes. We are thought of—of it is annual—it is the United States from the map of the world, and where is the world's hope? Unite Britain and America, as Christian nations, and the world's conversion to God cannot long be delayed. Let us rise above national prejudice and all sectarian feeling and let the motto of British and American Christians united be: 'The field is the world.' War between us and them—let it never be thought of—it is unnatural—it is fratricide. If the Christians of the two nations are united, it will decide the question forever: There cannot be war. This single guaranty were a sufficient motive. But our aim is—the conversion of the world. Our American brethren think of this and talk of this; they lay their plans for this; let us not—we ought not—we appeal to British Christians to say, that we will not—be behind them.'"

Dr. Reed said, they had found in America, a regenerated church, and a regenerated ministry.

On the succeeding day, the Congregational Union met, to hear the official, and still more particular account from their delegates. When the subject of slavery in this country was mentioned, and the delegates noticed the difficulties of emancipation, on account of the independence of the several states, they were asked, "But why not do away with slavery in the District of Columbia?"—And truly, why not?

ARRIVAL OF DR. SKINNER IN AFRICA.—This Missionary, with whom many of our readers are acquainted, arrived at Monrovia, Africa, on the 31st July. Only one of the emigrants taken out on a previous voyage of the same vessel, was alive at that date. On the 16th August, the packet ship Jupiter, (in which Dr. Skinner arrived) was wrecked on the coast, to windward of Monrovia, and entirely lost. After two weeks of great suffering, the crew arrived at Monrovia, where the first officer and a seaman died of fever.

DEATH OF DR. CAREY.—This Missionary, full of years, and having been for more than a quarter of a century extensively useful in India, departed this life, after an illness of about nine months, at Serampore, on the 9th of June last, aged nearly 73.

REVIVAL IN POMFRET.—We have received a letter from Bro. Nicholas Branch, of Pomfret, in which he says:—"I have the happiness to state, that the most interesting and extensive revival of religion ever witnessed in the Baptist Church in this town, is now in progress. A detailed account may hereafter be given."

CHURCH CONSTITUTED AT MONMOUTH, N. J., on the 28th of November. Eighty members were dismissed for this purpose, from Upper Freehold church, and two from other churches. After the adoption of their Covenant and Confession of Faith, a resolution was adopted to act on the Temperance principle. They

were then declared by the Council to be a Gospel Church of the Lord Jesus, and received the hand of fellowship from each member of the Presbytery present. Prayer, preaching, and other services followed. Such ground as this church has taken at the outset, will probably shut out at once all heart-burning and strife upon the RUM question.

Should not the Editor of the Christian Gazette inform his readers whence he derived the story under the heading, "Youth's Adviser," in his paper of Dec. 12th?

Tales and Essays for Children. By Mrs. L. H. Sigourney. Hartford: F. J. Huntington. pp. 128.

This little volume is well calculated to interest and instruct the youthful mind; and like every other work from the prolific pen of the esteemed writer, with which we are familiar, has an excellent moral tendency. The publisher has given it an attractive dress, and we recommend it as a Christmas and New-Year's present. The following is the table of contents.

The Lost and Found.—Ralph Edwards—Emma and Anne—The Mole Boy—The Farmer and Soldier—Insects and Shell Fishes—The Five Kernels of Corn—Washington and his Mother—A Winter at Morris-town—Huguenot Grandfather's Tale—Edward Smith, of England—Hymns.

NEW PERIODICALS.

We have received No. 1, of a paper entitled "Spirit of the English Religious Magazines." It is to be issued weekly, by Joseph Powell, at the Missionary Press, Burlington, N. J. Each number to contain eight pages of small folio, at two dollars per annum, always in advance. In this first number, which is beautifully printed on fine paper, Mr. Powell has given an attractive specimen of selected matter, and the general character of the work will be Episcopalian, if this sheet be a fair specimen, every pious man who reads it, may derive benefit and pleasure to his mind, from the perusal: nor can any observing reader fail to increase his knowledge of men and things, by consulting its pages. The next number will be issued on the 3d of January, 1835. We hope to see more of them, and of the following work, called

THE MISSIONARY.—This is a weekly publication, from the same press as the above, on a half sheet, neatly printed, at one dollar per annum, and none sent without the pay in advance. This measure will ensure its existence. The title explains the character of the paper.

"The Missionary," says the publisher, "is sent forth to preach the Gospel. Its continual aim is to turn sinners to righteousness, and to 'make ready a people prepared for the Lord.' As the only means by which so great an end will be accomplished, it will set forth 'the Cross of the Lord Jesus Christ,' 'the Lamb of God who taketh away the sins of the world,' lifted up from the earth that he may draw all men unto him. Man—that God incarnate for his recovery—Christ crucified; the price of his restoration—justification by faith—faith working by love—love purifying the heart—salvation wholly by grace—the grace which produces salvation for the sinner, preparing him, by newness and holiness of life for his enjoyment—such, in its broad outline, is that 'faith of the Gospel,' which 'the Missionary' will go forth to preach. Subsidary, but not separable from the Cross, it will set forth the Church, the body of the Lord Jesus, 'the pillar and ground of the truth,' the fold of the flock of God, 'which he hath purchased with his own blood.' Its ministers, its sacraments, its worship—the appointment of the Lord, the means of grace, the instruments of the divine Spirit in the sanctification of the soul—these, and such like, will constitute the 'worthy of all men to be received.' Its speech will thus be, like the Apostle Paul's, 'concerning Christ and the Church,' and the subject of its mission may be stated in these few familiar words, 'evangelical truth, Apostolic order.'"

We have received the first three numbers, and do not hesitate to pronounce the character of their contents to be equally spirited with the above language. Though we are not an Episcopalian, we rejoice to see publications inculcating active piety. Only let every evangelical body of Christians in the land, send into the dwelling of each family in its connection, such means of enlightening and quickening their piety, as lurk rather than urging to practical godliness, and the *Man of Sin* will make less rapid strides in his work of darkening our moral hemisphere. But to insure this happy result, every family must resolve to buy and read those periodicals, the contents of which are produced by ardent love to God and man, close thinking, and anxious research, and are spread before the people on paper at great expense.

The article on our last page from the New England Spectator, although written for the latitude of Boston, may suit other meridians, "without material alteration." The attempt to stifle inquiry, or prevent debate, upon the subject of slavery, is entirely idle. There are men sufficiently independent to break from the trammels of prejudice; and presses through which discussion will be had; and many men of principle, who, when their judgments become convinced on any subject, will not be afraid to act. Let the subject of slavery, and the best method of abolishing the evil, and of clearing this nation from the consequent sin, be candidly discussed, in a Christian spirit; without fear of being assailed by a mob, or of being held up to derision as madmen, by the public press; let this be done in a proper spirit, let the mind of each be satisfied, as to the course best to be pursued, and advance the interests of that which his judgment approves. We have believed that the light and blessings of the Gospel would reach the interior of Africa, through our colonies on the coast; we still hope; but that the Colonization Society can ever free this country from the curse of slavery, we disbelieve.

Education.—In Pennsylvania we have to record the disreputable fact, founded on Gov. Wolf's testimony, that in that great "key stone" State, there is a repugnance to common or public schools, and that 100,000 adult males, at least, which is half the whole number of electors, can neither read nor write! Comment is unnecessary. And by the recent message of Gov. Vroom, of New Jersey, we should judge ourselves to be not far from the mark in stating the same proportion to exist in that State. Louisiana, we believe, is largely to enforce it, that a more enlarged, and a more perfect and comprehensive system should be devised, and more abundant provision made for education even in New York and other States, where the scheme is already considered liberal, or even magnificent.—N. Y. Bee. Star.

Hartford, Dec. 16th, 1834.

At a meeting of the Directors of the Connecticut Peace Society, held this day, Resolved: That the Ministers of the different religious denominations in the State of Connecticut, friendly to the cause of Peace, be requested to take up a collection in their respective Congregations on or about the 25th inst. for the purpose of aiding the Connecticut Peace Society in their publications, and to forward the amount to the Agent of the Society, William Watson, Hartford, who is authorized to send to the said Ministers the full value of the sums which he shall receive in Tracts No. 1. and 2. of the Connecticut Peace Society at three cents, Rev. Mr. Wheaton's address at five cents, Rev. Mr. Vansant's at six cents, Thomas S. Grimké Esq's at ten cents, and the American Advocate of Peace at fifty cents a year.

Perhaps, a more appropriate notice of the anniversary of the advent of the Prince of Peace cannot be taken by his constituted ministers, than by complying with this request of the Directors of the Connecticut Peace Society. It is certainly most befitting this occasion, to make some substantial manifestations of aid and friendship in behalf of a cause, whose great object is to promote PEACE ON EARTH AND GOOD WILL AMONG MEN. The method of doing it proposed by the Directors of the Connecticut Peace Society will be attended with a double advantage. While it affords an opportunity of knowing the blessedness of giving, it also affords an opportunity of experiencing the blessedness of receiving. The benefit will be two fold. The contributions will aid the Peace Society in giving a more efficient and wider diffusion to their principles; and the contributors will receive back something, which, it is hoped, will have a tendency to cherish in their hearts the peaceful spirit of the Gospel, and to shed upon their lives the sweet odor of its sacred union.

By order of the Board of Directors.
WM. WATSON, Agent.

General Intelligence.

Foreign.

From the N. Y. Dai. Advertiser.
THREE DAYS LATER FROM EUROPE.
The ship Europe, arrived here Tuesday, bringing Liverpool and London papers to the 15th ult.

ENGLAND.
It was understood in London, on the 15th of Nov. which is the latest date brought by the Europe, that a change in the British ministry was about to take place. By the death of Earl Spencer, Lord Althorp, Chancellor of the Exchequer, takes his father's title, and of course goes into the House of Lords. This deprived the ministry of their leader in the House of Commons, and having no member there to take his place, it is said Lord Melbourne immediately offered his resignation, which, of course, would break up the cabinet. It was rumored that the King had offered to the Duke of Wellington the arrangement of a new one. We think, however, this wants confirmation.

FRANCE.—It would seem that the French ministry is made up in the manner that it was first represented here. The Duke of Bassano president of the Council, and Gen. Bernard, Minister of War, &c.

The new ministers.—The Duke de Bassano being questioned by the King as to the political system that it would be desirable to adopt, replied, "Sir, there is but one system which has a chance of success, one that has been pointed out in the Chamber of Deputies; it is absolutely necessary to return to a liberal and moderate policy—you must surround yourself with faithful and disinterested agents."

"What do you mean," said the King, "by a liberal and moderate policy?"

"Sir, I mean a return to the democratic principles of 1830. In future, in order that the vessel of the state may make good way, and keep above water, it is necessary that her sails should be filled with the breeze of July."

SPAIN.—By the latest accounts from Spain, it would seem that Don Carlos had not with reverses, and had not availed himself of the advantages which it was said his troops had gained.

Domestic News.

FATAL ACCIDENT.—We understand that on last Lord's day, as Mr. Rufus Worth, of this town, (Concord, N. H.) was engaged in digging a well, the earth caved in and completely covered him. He was so situated that no assistance could be rendered, and he perished.—N. H. Bapt. Reg.

The Bellefonte Factory, near Pawtucket, R. I., was burnt last week.

Newspapers.—The whole number of newspapers now published in the United States, is 1265.

Mr. Henry L. Frower, while out on a shooting excursion, was unfortunately and dreadfully injured, by the bursting of this fowling piece—his thumb and two fingers were blown off. A companion narrowly escaped—a piece of the gun in its flight taking the hat from off his head.

On Friday at Baltimore, 200 additional transportation cars were put on the Baltimore railroad, in consequence of the increased trade anticipated from its completion to Harper's Ferry.

Steamboats lost.—The New Orleans Courier of the 26th ult., states the loss of three steamboats. On the 16th, the Halcyon was snagged and sunk at St. Charles, in the Mississippi river. The Grenadier ran on the rocks at Grand Chain, and sunk, on the 19th. The Citizen had been sunk at Troy Reach, having been snagged at Anderson's bar. The Black Hawk was aground at Shawneetown.

The Mayor of Savannah offers a reward of \$200 for the apprehension and conviction of the murderer of J. H. Craig, a seaman on board the ship Endeavor.

GEORGIA.—The Hon. John P. King has been elected to the Senate of the United States, from Georgia, for six years from and after the 4th of March next. Col. Alfred Cuthbert has also been elected to fill the vacancy occasioned by the resignation of the Hon. John Forsyth—the term expiring on the 4th March, of 1837.

ALABAMA.—The Hon. William R. King has been re-elected, by the Legislature of Alabama, to the Senate of the U. S., for six years from the 4th of March next.

PENNSYLVANIA.—The Hon. James Buchanan has been chosen U. S. Senator by the Legislature of that State, in place of Mr. Wilkins appointed Minister to Russia.

EXTINCTION OF THE PUBLIC DEBT.—The Treasury Report announces the important fact that the National Debt of the United States, which at one time amounted to more than \$127,000,000, will be totally extinguished on the 1st of next month. This fact is not only gratifying in itself, but affords a practical illustration of the immense resources of the country. For it is to be observed that these \$127,000,000 have been paid off in the course of 19 years, by the regular operation of our financial and revenue system, without the imposition of direct taxes, except for a very short period, or any other burden which has been seriously felt as such by any portion of the people.

Bold Villain.—A bold villain in Philadelphia engaged two porters, and walking deliberately into a cabinet Warehouse, ordered the men to take off a costly sofa. Thinking him the owner, they complied with his request, and marched off with the article according to the order of the employer.

Frozen to death.—Another victim to intemperance was found dead early yesterday morning, at the corner of 13th street and 7th avenue. In his pocket was found an empty bottle.—N. Y. Trans.

Official.—The government has been officially informed that the American ship, Mexican, Graham, had arrived at Bahama, from Castle Island, having been got off by the wreckers, with an augur hole bored in her bottom.

By the melting of the ice on the glaciers in the Canton of Uri, occasioned by the unusual heat, the body of a young hunter, who perished 13 years ago, was discovered on the summit of a peak.

MARRIED.

In this city, by Rev. M. H. Smith, Mr. Augustus P. Griffing, of New York, to Miss Eunice Squires, of this city.

In this city, by Rev. Dr. Hawes, Mr. Alfred Strong to Miss Fidelity Pomeroy, both of Easthampton, Me. At Suffield, by Rev. Mr. Robinson, Mr. Jesse McKee to Miss Emilia Fowler.

At Troy, April 10th, by Rev. Mr. Mason, Rev. ABRAHAM JUDSON, to Mrs. SARAH H. BOARDMAN, widow of the late Rev. Geo. D. Boardman, of the Am. Bapt Mission to Burmah.

DIED.

In this city, on Monday last, Henrietta C., daughter of Jeremiah Brown, Esq., aged 2 years and 9 months.

In this city, Daniel C. son of Mr. Daniel Hinsdale, aged 20. On the 9th inst. Mrs. Jerusha Talcott, aged 53, wife of Mr. Isaac Talcott, formerly of Ellington. At East Hartford, Mrs. Anna Winslow, aged 61, wife of Mr. Pardon Winslow.

At East Windsor, Capt. Aaron Bassell, aged 74. At Wethersfield, Capt. Simon Wells, aged 62. Mr. Thomas Wells, aged 73. At Newington, Mr. Samuel Churchill, aged 77. At Wintonbury, Miss Clarissa Rowley, aged 33, daughter of Capt. Silas Rowley.

At Farmington, Mrs. Elizabeth W. Rowley, aged 53, wife of Mr. Simon Rowley. At Enfield, Mr. Jeremiah Chapin, aged 78. At Southwick, Mass., on the 5th inst., Mr. Amos Noble, aged 79. At Springfield, Mr. Ezra Osborne, aged 76; a soldier of the revolution.

At Humphreys Creek, Ky., August 28, Martin Cable, formerly of this city, aged 50. At Middletown, on the 12th inst., Mrs. Abner Nichols, aged 74, wife of Mr. Thaddeus Nichols. At New Haven, on the 7th inst. Mr. Enos Alling, aged 36. Miss Delia Ward, aged 44. On the 10th inst. Mr. William Barth, aged 19.

At Meriden, on the 8th ult. Mr. Enos Hall, a soldier of the Revolution, aged 79.

NOTICE.

AT the meeting appointed to be held at the Baptist Church, the 25th inst. for the promotion of the cause of Peace, two or three clergymen & two or three civilians have engaged to present resolutions and address; at the close of the services a collection and subscription will be taken to aid in giving a more extensive circulation to the "American Advocate of Peace."

NOTICE.

THE next meeting of the Youth's Tolland County Temperance Society will be held at Vernon, Thursday, January 1st, 1835, at 1 o'clock P. M. A general attendance is requested. T. STEARNS, Sec'y. Tolland, Dec. 18, 1834.

NOTICE.

THE Baptist Church in New Milford have agreed to hold a Protracted Meeting, to commence on Wednesday evening, the 7th of January, 1835. Ministering and other brethren are affectionately invited to attend. DAVID BALDWIN, Pastor. New Milford, Dec. 12th, 1834.

NOTICE.

THE Court of Probate for the District of Suffield has limited six months from the publication hereof, for the creditors of the Estate of Uriel Winchel, late of Suffield within said district deceased, (Represented insolvent,) to exhibit their claims to the subscribers duly appointed commissioners thereon.

And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of the deceased, on the second Monday in Feb. and June next, at 1 o'clock, P. M. on each of said days. JOHN B. KING, {Commissioner. HORACE KENDALL, {Commissioner. Suffield, Dec. 15, 1834. 48

NOTICE.

The Hon. Court of Probate for the District of Suffield has limited six months from the publication hereof, for the creditors of the estate of TITMUS A. SWIFT, late of Suffield, deceased, represented insolvent, to exhibit their claims, duly attested, to the subscribers, appointed Commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims at the dwelling house of Gamaliel Fowler, on the third Monday in June next, at 1 o'clock, P. M. CHRISTOPHER JONES, {Commissioner. NATHAN GERR, {Commissioner. Suffield, Dec. 3, 1834. 3w48

NOTICE.

AT a Court of Probate held at Tolland, within and for the District of Tolland, on the 28th day of November, A. D. 1834.— Present, JEREMIAH PARISH, Esq. Judge.

On motion of Robert Sharp, administrator on the estate of JOSEPH A. HOLT, late of Willington, within said district, deceased, This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said administrator, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Willington.

JEREMIAH PARISH, Judge. Certified from Record, by JOSEPH HOWARD, Clerk.

JUST RECEIVED AND FOR SALE BY

A. S. BECKWITH,

Memoir of Mrs. MARTHA BARNES, late of Middletown, Conn. By Rev. John Cookson. Those especially who have had the pleasure of an acquaintance with this pious "mother in Israel," cannot fail to be highly gratified to see her memoir before the Christian public.

Memoir of the Life and Correspondence of Hannah More. Second American edition. Visits and Sketches, by Mrs. Jamieson. Abel's Residence in China and the neighboring countries, from 1829 to 1832.

Elements of Psychology, included in a critical examination of Locke's Essay on the Human Understanding. By Victor Cousin. Translated from the French, with an introduction, notes, and additions, by C. S. Henry.

ALSO,

Just received and for sale as above, The Trial of JOHN R. BUZZELL, the leader of the Convention Rioters, for Arson and Burglary, committed on the night of the 11th of August, 1834. With cuts representing the Persons, Buildings, Scenery, &c. Price, 12 1/2 cents.

POETRY.

For the Secretary.

The following lines were sung in Norwich, on the 7th inst. at the reception of eleven new members to the fellowship of the Baptist church. The first three stanzas were sung as they came forward to the altar, and the last after the covenant had been read, and the hand of fellowship given by the pastor.

Come, ye converts, come and welcome,
All the saints are saying, come;
Joyfully we now receive you
To the church, your future home:
Come and welcome, come and welcome,
In our hearts there yet is room.

Stay no longer, stay no longer
From your blessed Saviour's fold;
Come, dear youth, ye lambs of Jesus,
He himself has bid you come;
With his people, with his people
Join yourselves, and be at home.

Now accept the pledge we give you,
While our hands with yours we join,
Let our hearts unite together
In the bonds of love divine:
Blessed Jesus, blessed Jesus,
May we all henceforth be thine.

Now the vows of God are on you,
Be the slaves of sin no more,
O be holy, humble, faithful,
Till the toils of life are o'er;
Then dear brethren, then dear sisters,
May we meet on Canaan's shore.

For the Secretary.

"THERE THE WEARY ARE AT REST."

Far from these shores of sin and grief,
And hid from mortal sight,
There's an abode of sweet relief,
Unknown to pain and strife;
There the righteous shall be blest,
And the weary are at rest.

O happy clime! where praises roll,
And gladness ever reigns,
Which give new vigor to the soul,
Secure from sin's dread darts;
There the righteous shall be blest,
And the weary are at rest.

Darkness and shades shall ne'er attain
Those realms of purest joy,
But holiest friendship there shall reign,
And love without alloy;
There the righteous shall be blest,
And the weary are at rest.

The music of an angel's lyre
Shall greet the raptur'd ear,
And praise ascending sweeter, higher,
Shall dry up every tear;
There the righteous shall be blest,
And the weary are at rest.

And O! that wings we were given,
To leave this earthly clod;
I'd speed my raptur'd course to heaven,
That I might dwell with God;
There the righteous shall be blest,
And the weary are at rest.

Granby, Dec. 6, 1834. C. G.

THE IRISH COTTAGER.

"Cast thy bread upon the waters, and thou shalt find it after many days."

It was a fine evening; and with a mind impressed with the rich beauties of Providence, and the blessed influence of the gospel of peace, I quitted town, to meet a few humble cottagers, who expected me to speak to them the word of life, and to direct their wandering feet into that path which leads to heaven. The humble peasants who expected me to deliver a message to them in the name of Immanuel, inhabited one of those little islands which are found in some of the large bogs, or moor-lands, as they are generally called, in Ireland, and are scarcely accessible, except during a few of the summer months. With some reluctance, I quitted the fertile plain, to pick my way through a dreary yielding morass; yet my mind was sweetly soothed with the hope of making glad the hearts of some of the inhabitants of the barren spot.

I was sauntering on, indulging in a musings strain, when I came up to a small cabin, distant about a quarter of a mile from the rest of the habitations. Being about half an hour earlier than the time appointed for preaching, I entered it, that I might rest a little, and invite the inmates to attend. The cot was small indeed, not occupying a space of more than five yards square. Everything it contained, however, was neat and in order. The bed, which was the principal piece of furniture, stood opposite the fire, neatly hung with drapery, and covered with a quilt of the same texture, the yarn of which, I imagined, had been spun by the hand of its industrious possessor. A chest, to contain a few articles of dress, and other matters, not in immediate use, stood near the bed: it was rubbed very bright, and appeared as if it was sometimes used as a substitute for a table. There were also three chairs, and two stools: all arranged in their proper places. Against the further wall was placed a small shelf, adorned with some clean earthenware plates, and a few porringers. Soon after, the sun darted a ray through the little window, which rested upon the shelf and plates, and kindled up a lustre that added to the cheerful appearance of the humble dwelling. The hearth was clean; and altogether a scene of neatness and industry was presented that impressed me in favor of the owner, a female of rather an interesting appearance, who seemed to have passed the middle of life. There were evidently some traces of melancholy impressed upon her countenance, which showed that she was no stranger to anxiety; yet her eye seemed to indicate a natural cheerfulness. A kind of pleasing surprise was shown by her as I entered her straw and mud-built habitation.

She rose from her spinning wheel; handed me a chair; and with an unaffected freedom, frequently witnessed in an Irish cottager, I was desired to sit down. Before I had time to introduce any subject, the widow (as I soon discovered her to be) said, "I suppose, sir, you are the gentleman who has come to preach to us in the island this evening." I replied, "I am come to offer a word of instruction and consolation from the Bible." adding, "I hope you attend upon the religious services established in this neighborhood." "I do, indeed, sir; ne'er is there any one in the island, who has so much reason to bless God, that his kind providence has sent some of the good people of Bangor, not only to the neighborhood, but to this forsaken cabin, once the abode of wretchedness and despair." A strong emotion evidently agitated her breast, while she uttered these words, which afterwards appeared to have arisen from a recollection of the circumstances in which she had been found by those messengers of peace to whom she referred. "Then I hope," I continued,

"you are one of those lost sheep, which Christ has brought into his fold." She instantly broke out; "Lost—lost, indeed!—left to perish and die—neglected by man; and as I thought, hated of God—a prey to anguish and despair! Oh, the horrors of that night!—Oh, the goodness of that God, who was preparing a way for my deliverance, at the very time I was planning my own destruction!" The tone and manner in which these words were expressed, excited my curiosity, and induced me to ask some further information; conceiving that the circumstances to which she referred with such strong feeling, must possess peculiar interest. She proceeded in substance as follows: the exact words I cannot pretend to communicate.

"The occurrence, sir, which have so deeply impressed my mind, may prove uninteresting to you; at the time, however, that I was exercised with them, they were of the greatest importance to me. The recollection of the sufferings through which I have passed, used to fill me with pain, which caused me to loath life, and to look with envy upon all around. But now I consider them as so many marks of a kind Providence, that was humbling my proud heart, and preparing me to receive mercy as a wretched sinner." "God," I observed, "who has his ways in the whirlwind, often brings poor sinners through paths of difficulty and distress, to the foot of the cross." "So, sir, it has happened to me; for my trials, which began in the death of a dear husband, have been the means of drawing me to ONE, who sticketh closer than any other friend, and who cannot die. But as you request me, I will, as well as I can, describe the situation in which I was found by those persons who came to teach us in this place."

"During the life of my husband, we occupied a small farm in the island. My heart was indeed oppressed with grief, when, by a burning fever, he was suddenly snatched away from me. For some time I was comparatively indifferent to the state, as I respected worldly prospects, to which I and my fatherless daughters were reduced. When my sorrow for the loss I had sustained, had been a little lessened, I began seriously to think of my situation; and hoped I should be permitted to continue in my little farm as before. In this hope I was encouraged by the good wishes and expectations of all my neighbors. Among these there was one, who I expected, would render me much service in my little affairs; but I soon found he consulted his own interest and not mine. But not to trouble you with an account of my hopes and fears on this subject, which, I observe, received additional force when I looked at the forlorn situation of my two helpless children,—in a short time I was driven from the house and farm; and he, who I expected would prove my friend, and interest himself to induce the landlord to permit me to continue, took possession of them."

"Bereft and lonely, I found shelter in this cabin. For a time I lived, I scarcely know how. One of my daughters went to service, and I was soon obliged to part with the other also. Thus forsaken and alone, I thought of little else but my sad condition; and soon began to entertain hard thoughts both of God and man. I supposed none was so destitute as myself; and that my sufferings were more than I could bear, and more than I deserved. As I indulged these evil thoughts, I began to feel hatred to all around me, I shunned their company, and looked upon them with envious feelings. I pored upon my misfortune, until I became completely miserable; and began to entertain feelings towards all my fellow creatures, as induced me to determine to shun their society. I had no conception of the Divine mercy, nor any intention to apply to Christ for peace and salvation. My only refuge appeared to be self-reliance. At first I was filled with horror at the thought; but continuing to brood over my friendless and wretched condition, the idea became more and more familiar to my mind. At length I began to think, that abandoned as I was by the world, and, as I supposed, by my Maker, it was quite reasonable that I should summon up my resolution, and by some desperate act quit this world, and be hurled by despair, I determined upon the dreadful deed. Oh! the bitterness of that awful moment, in which I was resolved to know the worst, and plunge myself into eternity! It was Saturday, it was night, I can never forget it! Its darkness agreed with my feelings, and was dreadful as my poor soul. The wind blew hard—the driving rain came down in torrents—there was thick darkness—a horrid gloom! I sat in that corner, upon a bit of wet straw; streams ran through the thatch, I saw them, but they gave me no concern: I was sheltered upon my own destruction. Sometimes I shuddered at the thought of the pain I must endure, and became irresolute; and again I thought of the future punishment to which I should expose myself; but I then felt as if I had a right to what I pleased, withal, and I determined that God who had dealt so hardly with me. Still, however, I could not entirely banish the fear of future punishment from my mind. Hour after hour passed on in this dreadful torture, till the morning light began to dawn. I was almost startled at its appearance, (for I always thought I must execute my dreadful purpose under the cover of night,) as if I feared to live another day. I excused myself for want of courage; agony followed, and I dropped into a kind of deep stupor, that cannot be described."

"In this situation I remained, stretched upon my wet-soaked straw, till two gentlemen entered my cabin and found me. They were come to hold a religious meeting in the island; and having missed their way, they called to inquire the path to the next houses. They saw me in a wretched condition, and were confounded. I looked upon them like one affrighted, but could not speak. They stood still, evidently not knowing what to do. At length one of them proposed prayer: I neither refused nor consented. They knelt down, and both prayed, one after the other. In their supplications there was such tenderness of feeling, and suitable to my condition, that my attention was excited, and for a while I bewildered, but now peaceful mind almost concluded I had received an angelic visit. Still I cannot but believe they were sent of God on an errand of mercy, to save me from destruction. They saw that I was deeply afflicted in my mind, and before they left me, exhorted me to pray to that God who alone comforts the distressed; and engaged to upon me the following Sabbath."

"A strange feeling affected both my body and mind, for which I have no name; however, my great terror of soul was gone, the storm had passed over, but there was not a calm. I could scarcely call it hope; and yet it was far unlike the despair that had tortured me through the dark and dismal night. I turned upon my knees, and tried to pray. I had sometimes prayed in my youth; for my father used to summon his family together for devotional exercises; but I had long been a stranger to prayer. I knew not for what I prayed; but I did know that my mind was more composed. I arose and clenched myself and my wretched net. Through the following week I attended to a little work; got some flax, spun a few barks of yarn, sold them, and procured a little food. I frequently reflected on the visit I had received, and could not help thinking it strange, that those two strangers should come into my cabin just when they did; and that after their visit, I should feel my determination to destroy myself removed. I now see it was a merciful interposition of my good Savior, who sent them to me, who otherwise might now have been lifting up my eyes in

torments; and O how I longed for the arrival of the coming Sabbath, that I might hear them pray! At length it came: I was up early, had my house clean swept, and put on a good fire. I waited with anxious expectation, but in vain, for they came not. I went out to look across the moss, but nobody could I see. Disappointed, I came into my cabin,—but restless and anxious, I went and looked again, and saw nothing. I was much cast down, I could not rest—I concluded they would come no more; that the sight of me, and my wretchedness, had quite disgusted them."

"At length, however, I received a little comfort, from hearing that the persons I expected to call upon me that morning, had sent others to the island to conduct the meeting; and that they would come the next Lord's day. I spent the week in a state of agitation, between conflicting hopes and fears, sometimes thinking I might yet be happy, and at other times concluding I should never know peace. All this time, strange to tell, I never thought of looking for happiness to God and religion."

To be Continued.

LIFE OF LEANG AFA.

THE NATIVE CHINESE EVANGELIST.

Condensed for the Tract Magazine, from a Memoir by Rev. E. C. Bridgman, Am. Missionary at Canton.

Among not far from 350 millions of the Chinese empire, though a few thousands have been brought to the Romish faith, there are not probably now more than twenty sincere worshippers of the true God. From the monarch to the beggar, the name of Jesus is an offence; and there is an apathy in regard to spiritual things, a self-complacency, contempt of strangers, and hatred of foreign creeds, which nothing but divine grace can subdue."

LEANG AFA, (or Leang Kung-fu) is now 47; a native of Kwang-tung, 70 miles from Canton; born of poor parents, who gave him no education till he was 11, when he studied 3 years in the village school, committing the five Chinese text books on ethics, science, and political economy, thoroughly to memory, word for word. This constitutes a common education in China; and perhaps nine tenths of the boys in China are taught to read and write."

Leang Afa now went to Canton; and after having tried the business of pencil-maker, engaged in cutting or engraving blocks for printing Chinese books; pursuing the business sometimes in Canton, and sometimes in the neighboring villages; and wasting his earnings with worthless companions in intemperance and gambling."

At the age of twenty-seven, Rev. Dr. Milne, having spent about a year in China, resolved, with Dr. Morrison, on commencing a mission at Malacca; and Leang Afa was engaged to assist him in printing at that station, where they arrived, May, 1815. Here Leang Afa, being separated from his former companions in sin, resolved on becoming a better man; but all Dr. Milne's faithful instructions from the Bible, he had no heart to receive. A priest of Buddha, at this time, planted himself at Malacca; calling on the people to repair and finish the temple, and promising to those who would read and repeat the sacred books, abolition from hell, and another birth from rich and honorable parents; in this world; and to those who would recite one thousand and a half pages, or an equivalent in repetitions from a sacred book, the supreme delight of the Western heavens for ages. This latter task Leang Afa undertook; and having pursued the repetitions for several tens of evenings, at length, as he was sitting alone, he thus meditated: "From my 19th year till the present, my 28th, all my thoughts, words and actions have been evil; and now I am sitting here alone, reciting prayers to Buddha; and am not attempting one good or meritorious action; how then can I obtain pardon of sins?"

Now, for the first time, he was willing to listen to the preaching of the Gospel; he seized the Bible and read it with interest, especially its condemnation of his former gross sins, and of idolatry. He began to feel the force of its truths. The death and sufferings of Jesus affected him deeply. For light on different passages, he repaired to Dr. Milne. He saw the way of salvation; accepted it; and made a formal profession of his faith."

After continuing in Malacca four years, he returned to China; and seeing his family and friends wholly given to idolatry, prepared a Scripture Tract exposing the error of idolatry and exhibiting the plan of salvation by Christ; and having obtained the revision of Dr. Morrison, engraved it, and printed about 200 copies; but the police-men, learning what he had done, seized and destroyed his books and blocks; and shut him up in prison."

As soon as Dr. Morrison heard of this, he interposed and procured his release; but not till about seventy dollars had been exacted, and he had received thirty blows from the bamboo—an instrument of punishment, about five and a half feet long, two inches broad, and one inch and a quarter thick; which was so severely applied as to cause the blood to flow down both his legs. He felt that all he suffered, was a just punishment inflicted by his heavenly Father; and was rendered but the more humble and devoted to the cause of Christ."

He soon returned to Malacca for a year; when he came again to China, and labored with great fidelity for the conversion of his wife, who was brought to believe in Jesus; and "from that time," says Leang Afa, "we have been of one heart and mind in worshipping and serving the true God, and endeavoring to turn others from the service of dumb idols."

He became anxious also for the salvation of his countrymen; and in order to qualify himself to be more useful, returned to Malacca, and prosecuted the study of the Bible under the direction of Dr. Milne. After about one year, this beloved man died, in 1822, and Leang Afa pursued his studies for two years, with Dr. Morrison, when he commenced laboring as an Evangelist; and for ten years, has continued steadfast in the faith and labors of the Gospel; and has employed his whole time in making and circulating Christian books, and proclaiming the word in other ways, as he has found opportunity."

From the Vermont Chronicle.

COMMENTS.

2 Tim. ii. 3.—And if a man also strive for mastery, yet is he not crowned, except he strive lawfully.

That is: Take heed to your means, as well as to your ends. The competitors at the public games are required to conform strictly to the prescribed regulations, and cannot obtain a prize without such conformity. No matter what degree of strength, agility, or skill, an individual may display, or how he may surpass all other competitors in these respects, or in reaching the prescribed goal,—still, if he fails to abide by the rules, it is of no avail; the crown is withheld from him and bestowed on another. So it is with the Christian, and especially with the Christian minister. He must beware, lest he spoil his work and lose his reward, through heedlessness in regard to the character, the various bearings and the ultimate tendency of his ways and means. He is not to set up for himself an end, that is, a subordinate end, as the accomplishment of any good thing on the earth may be,—and drive headlong at it, regardless of all consequences but

the simple one at which he aims. He must take heed to his means as well as his ends.

Rom. xiv. 14. I know, and am persuaded, by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

The apostle's inference from this is, that such as are strong ought to bear the infirmities of the weak, and not to please themselves, i. e. not to insist on doing every thing that in their own better judgment is right and proper, in unessential, when their weaker brethren would thereby be led into sin.—See the whole 14th chapter and the first verses of the 15th. Consider the circumstances in which this principle was laid down, and the subject to which it was immediately applied. It was doubtless desirable and of no little importance to the interests of religion, that the unfeeling scruples of weak, ignorant or prejudiced Christians respecting days and meats, &c. should be speedily done away. They hindered growth in knowledge and grace in the church, and were an obstacle in the way of its extension. But it is not according to the genius of Christianity, it seems, as the apostle understood it, to put down such scruples by disregarding and totally trampling them under foot. The inspired preachers of the Gospel dealt gently with the weak in faith. It was only when they became contentious, and indulged evil passions and an unchristian spirit, like the Corinthians, or were about to give up some cardinal doctrine of the gospel itself, like the Galatians, that the apostles came out upon them with strong rebuke, expostulation and argument."

As to unessential points, they left the spirit and principles of Christianity gently, peaceably, and gradually to develop their influence, being sure that thus at length, and best, all things would be brought into subjection. Paul, indeed, laid down the strong and told the weak of their error; but at the same time, his severest language is addressed to the former, and not to the latter. The guilt of the weak brother's sin is laid at the strong brother's door, although the latter is, in the abstract, right."

From the N. E. Spectator.

IS IT RIGHT? IS IT CHRISTIAN?

The friends of the blacks are denied the privilege of meeting in any vestry in Boston, to pray for the welfare of the colored race, and for the abolition of slavery. The reasons assigned, we are willing to give the Christian community, provided we are requested to by the proprietors. We ask, "Is it right? Is it Christian?" Who are they that are thus forcing churches to close their vestries—frighting Christians from even meeting to pray? Political demagogues of infidel or at least of no religious principles. Their language is, "You hold a meeting of any kind in which the subject of slavery is introduced, and you are disorganizers, enemies to the union. If you do it, you do it at your peril—we will mob you if we can." Strange infatuation, that the christian community should believe such base slanders on those who meet together to deliberate on slavery."

We have said, and we say again, we have never attended any meetings in which a more christian spirit was manifested, than in the few anti-slavery meetings we have attended in Boston. If Christians do not believe us, we say to them,—"Come and see." Those who say any thing to the contrary, say what they do not know."

Further, our political papers which speak of the doings of the anti-slavery societies in Boston, not only say what they do not know, but promulgate the most deliberate falsehoods. A short time since, the Commercial Gazette, of this city, stated that on a certain Monday evening, there was to be an anti-slavery meeting, at which Mr. Thomson would make an address. On the next Tuesday morning, the same paper states that the meeting was put off at the earnest solicitation of the mayor, and civil authorities. This was copied into the New York Commercial, as truth, and we suppose was believed as truth by our citizens generally, although it was, at the time, contradicted. Now we know there was not a word of truth in the whole of it. There never was, and never had been, an anti-slavery meeting appointed on that evening. "Is it right? Is it Christian?" thus to believe the falsehoods of not only the enemies of anti-slavery, but in general, the enemies of religion and good order. For, we ask, is that man a friend of religion or of good order, who does all in his power to excite a mob against men met together for a peaceable and benevolent purpose?"

We are conscious that we feel, and that we manifest feeling on this subject. This we shall continue to do. If our feelings are not christian feelings, and our principles are not christian principles, we wish every friend of religion would tell us of it. We stop not to inquire whether our principles are Garrisonian or any other. We are the followers of no man; and the advocates of no association of men. We are engaged to save the world, and shall try to make others opposed to it. We cannot sit idly down and see so little done to bring the system to an end, a system which at the present time, we firmly believe, is the greatest hindrance in existence to the progress of the gospel, throughout the world. Certainly there is not so great hindrance to the progress of our free religious and civil principles throughout the civilized world."

We cannot sit idly down, and see, in the District of Columbia, the cradle of liberty, the great slave-market in the world, and ten times more wicked than any ever established on the coast of Africa. Yes, ten times more wicked, for here are all the sins of kidnapping, imprisoning, chaining, scourging, and even killing, under the eye of Congress, and that even without the forms of law."

We may not even petition Congress for the abolition of slavery in the District of Columbia without being charged with political interference and designs to abolish the union. We expect the present session, while we shall cry aloud and spare not, until every enemy of slavery in New England shall give his name to a petition for abolishing slavery in the District of Columbia,—we expect, while we are doing this, to be charged with attempts to dissolve the union; and to be cautioned by the prudent against Garrisonism. "Is it right? Is it Christian?" for the Christian community thus to join with the world in stigmatizing our motives, and to give the name of "Garrisonism" to all manifestations of zeal, on this subject."

We hope christian friends, and especially Christian ministers, we hope better things. Will you not, one and all unite with us, and get every one to sign a petition to Congress for abolishing slavery in the District of Columbia? This will be the theme of all the Garrisonism we shall manifest. "Is it not right? Is it not Christian?" to unite with us in this one great object. We know nothing about united, persevering effort, in this country. We send in a few petitions, and they are thrown under the table; and we then sit down in despair. "Is this right? Is this Christian?" No. Let us do like the ladies of England, who sent in one petition to parliament, to which were appended 187,000 names, for the abolition of slavery in the British colonies; and said, we will never give over petitioning, until our object is accomplished. The petition took four such petitions to Congress for the abolition of slave-

ry in the District of Columbia, and they will not be put under the table; they cannot get them under the table. Send such petitions, and Congressmen will think there is something in public opinion at the north, which requires that they should examine the subject."

Dean Swift having preached an assize sermon in Ireland, was afterwards invited to dine with the judges; and having, in his discourse, considered the use and abuse of the law, he had borne a little hard upon those counsellors who plead causes which they knew in their conscience to be wrong. When dinner was over and the glass began to go around, a young barrister who happened to be present, took occasion to retort upon the Dean, and after altercation on both sides, the councillor at last asked him, "If the devil were to die, whether a parson might not be found, for money, to preach his funeral sermon?" "Yes," replied the Dean, "and I would gladly be the man, for I would then give the Devil his due as I have this day given his children."

Condemnation of Alcohol by the Underwriters.—All the marine insurance offices in the city of New-York, have, by a unanimous vote, decided to make an allowance of five per cent. on all vessels sailing without ardent spirit. This noble decision, while it speaks volumes in favor of the great cause of temperance, and the rapid march of public opinion, will have a two-fold bearing. It will be the means of driving rum, that fruitful cause of disaster every where, from the ocean; for what prudent ship-owner will, in the face of this most judicious decision of the underwriters, place on board an unnecessary and dangerous article, as a drink, that is to jeopardize his property, and the lives of those entrusted with it. Surely none. The sea will not only be purified by this step, but in addition to its most benevolent operation, there cannot be a question that dividends on insurance stock, will be greatly increased. We trust all the marine insurance offices in the Union, will, without delay, adopt the like regulation."

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F. WILEY, Agent.
Hartford, Nov. 8, 1834. 6w43

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Hartford, Dec. 6, 1834.

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CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 50.

HARTFORD, SATURDAY, DECEMBER 27, 1834.

WHOLE No. 674.

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From the Western Recorder.
ENTHUSIASM.

Such is man's moral constitution, that he will be
enthusiastic in any thing, which, in his estimation,
highly concerns his happiness. Religion is the
greatest of all concerns, and more intimately con-
nected with human happiness, than any thing else;
and it is strange, that when this truth is discovered,
and its full influence is matter of present experience,
the religiousist should pursue this with that same
enthusiastic ardor by which he is characterized in
his devotion to inferior matters, in the days of his
worldliness. A better than any human authority
has set a seal of infallibility upon the sentiment,
that "it is good to be zealously affected in a good
cause." There is, and doubtless there ever will be,
a class of men, who, while they will allow the pro-
prietty of cherishing an enthusiastic spirit, when
employed in the prosecution of other objects, never-
theless dread its existence and influence in religion,
because in their apprehension, it is always, and ne-
cessarily attended with most dangerous effects.—
This judgment, it is thought, is sustained by univer-
sal experience. If, however, a careful and close in-
vestigation were instituted in the particular in-
stances where certain evils have followed in the wake
of an enthusiastic spirit, it is probable that in ninety-
nine of an hundred such instances, the cause of these
evils will be found in the ignorance, not in the enthu-
siasm of men. The fires of persecution have al-
ways been lighted by ignorance, bigotry and malice;
never by mere religious fervor. But enthusiasm
in religion is then dangerous, when men
account themselves pious because the realities of
eternity have deeply affected them, and suppose
that they have an evidence of their devotion, in the
pleasurable or painful emotions, which they at
times experience; because, in these instances, en-
thusiasm is substituted for religion; and it cannot
but be a fatal error to imagine God acting in the
heart, while the various fruits of righteousness are
not manifested in the life. No emotions may be
justly dignified with the name of religion, except
those which arise from correct and clearly conceived
views of religious truth, and which flow, out in re-
ligious conduct. Doubtless many persons are deceived
—and fatally deceived too—in relation to their own
character, by accounting the experience of an enthu-
siastic ardor an incontestible evidence of genuine
piety. Yet their error is not less fatal, surely, who
stigmatize all extraordinary attention to religion as
epidemic madness and puritanical enthusiasm.
These persons view religion from the mere enthusiast
to an entirely opposite extreme. As the latter make
religion to consist in emotion, so the former place it
in speculation. Of course, the one delight in con-
futations, and the other in ice-bergs; and the spiri-
tual taste of both is diseased.

Christianity, from its very nature, requires *feel-
ing*. Indeed, there can be no real piety where
there is no *de* emotion. One of its great designs
is, to reform the life, and prompt to virtuous actions.
But men never act till they feel. Mere speculation
never moves a limb. Action occurs under the
influence of motive; and the passions are the
moving powers of the mind. Without these, man
would be an inactive mass of dreaming, theorizing
matter. The speculatist must, therefore, if he
would have a religion which would show itself in
good works, allow it to influence the affections—
assured that when these are duly moved, they will
flow out in corresponding actions. The fine spec-
ulations and splendid eulogies of moralists tend, as
all history evinces, rather to lull the conscience than
to reform the life. Follow the volumes which our
moral philosophers have bequeathed to us, through
the world, and you will not find one will corrected,
nor one sin abated, in consequence of their in-
structions. Why is this? Simply because while
these productions enlighten the understanding, they
do not move the heart. Hence is it that they fall on
the soul,

"Powerless, as moonlight cold on the cold snow."
They play around the head, but cast no glowing
coals upon the heart. The Bible is based upon the
only correct theory of moral influence. Unlike our
moral philosophers, God here recognizes the capital
truth, that the heart is the seat of virtue—a fact, by
the by, which most clearly evinces that the Author
of the Bible knew what was in man; and a fact
too, by neglect of which philosophers have paralysed
their own arms, and converted their strength into
impotence. Love to every intelligent being in
God's universe, proportionate to his worth, is the
fulfilling of the law. And can love consist with in-
difference—with cold, barren speculation—with
mere external civility? Nay; the religion of the
Bible appoints her dwelling in the chamber of the
heart, and makes the passions, hope, fear, love, &c.
her associates and servants. He who clearly sees
that he has offended infinite goodness and majesty,
must feel; and he who has a just sense of the un-
speakable blessing and precious privileges bestow-
ed upon him by a gracious God, must feel. He
ought to be moved when he contemplates the char-
acter and acts of his Maker. He ought to feel
when he reflects that he possesses an immortal soul,
capable of endless misery or happiness: He ought
to feel in view of the wrongs which are committed
before his eyes: And he has none of the spirit of
Jesus Christ, if he does not feel in view of these
things. And the man, who, giving the term enthu-
siasm a dishonorable signification, brands it upon
such of his fellows as do experience deep emotion,
in the aspect of these things, is a moral maniac—
laying the axe, ignorantly it may be, at the very
root of piety not only, but of morality. David, in
the opinion of such a man, must have been a royal
enthusiast. When he mentioned his sins, he fell
prostrate in the dust. When he called to mind the
greatness and goodness of the Creator, he spoke in
the language of rapture: All nature is summoned
to bless and praise his name: The heavens are exhort-
ed to rejoice, the earth to be glad, and the floods to

clap their hands. Paul, too, must have been an
egregious enthusiast; for in the midst of a close ar-
gumentation, he was so filled with a sense of the
unspeakable riches of Christ, that he suddenly broke
off from his ratiocination, to utter the glorious ex-
clamation, "O, the height and depth of the riches,
both of the wisdom and goodness of God!" Indeed,
it would seem that every one of the inspired writers
felt that his heart was indicating a good matter; and
every one wrote in such a manner, as would sub-
ject a living man, in our days, to the charge of en-
thusiasm.
If to feel deeply on the sight of sin; if to be an-
xious concerning his own state, and that of others in
eternity; if to have his heart *burn* within him at
the thought of what God has done and is doing for a
self-ruined race; if this be enthusiasm, then may
every professed disciple of Christ be a blazing en-
thusiast. And may the spirit of enthusiasm roll on,
spreading as it rolls, ever deepening and ever wid-
ening its channels, till the blessed tide shall fill every
valley, and cover every mountain, and we behold a
moral deluge, not of wrath, but of good will, above
which the raven of malevolence shall seek a resting
place in vain.

THE SOCIETY OF HEAVEN.

"Among the most delightful associations connect-
ed with the world of spirits is that idea which ori-
ginates in our belief in the communion of saints, and
which represents to us the children of God who
have lived upon earth at various periods of time, as
forming one fold under one shepherd." Of those, who,
in humbly pursuing the paths of faith and
holiness, are looking forward to be introduced
into this company of the redeemed—there are few
who have not fixed upon a chosen circle of just men
made perfect, from whose society they expect more
particular pleasure. The idea is so natural, so in-
timately blended with all our better feelings, and re-
sults so beautiful and strong a tie to the invisible
world, that it is one which it cannot be wrong to
entertain. The chosen circle, doubtless, consists in
the first place of those, whom having seen, we
have known and loved; kindred and friends who
have died in the Lord attach us to the citizens of
heaven, and cause us to remember Zion with a
more vivid interest.

"'Tis sweet as year by year we lose
Friends out of sight, by faith to muse
How grows in Paradise our store."
Christian Year.

"But it includes others also, belonging to distant
countries or times, whose hands we have never
clasped, whose voices we have never heard, whose
bodies we have never seen, but with whose
minds and characters we have become intimately
acquainted and strongly attached. The simple-
minded Christians of primitive times—the con-
querors who being faithful unto death were to receive a
crown of life—the staunch defenders of the faith, and
crown of their conscientious firmness and boldness
in the Lord's behalf—were associated with gen-
tleness of Spirit—these claim and possess the affec-
tion of the sincere Christian.

But still that company comprises others, perhaps
even more beloved than these, whose lives may not
have been distinguished by any very remarkable
incidents, yet to whom we are linked in the closest
union. They are those to whom we owe the thoughts
and impressions from which we derive the greatest
satisfaction; those who, in bequeathing to us whole-
some counsel, have inscribed in their holy pages a
piety of their own minds.
How many beautiful thoughts does this passage
awaken in the heart! How many dear familiar
faces, long loved and lost, seem suddenly to revive
in the quiet of our memory, not cold and pale with
the shadows of the tomb, but glowing with the warm
aure of paradise! How many voices speak to us
with the very tones of childhood; how many young
feet dance by us with a sound of music!

Precious indeed, to the bereaved spirit is this Chris-
tian anticipation! It rolls away the clouds from our
eyes, it turns the shades of sorrow into the light of
morning. We can gaze upon the vacant chair
without weeping; we can think of the departed
with a placid joy, as of one who has set out on a
pleasant journey to his Father's house, there to
wait for the coming of the beloved. Thus strength-
ened, we may go forward boldly on our pilgrimage,
neither fainting nor murmuring, but ever turning
our face when wearied, to the garden of rest, while
those whom we prize for have gone before us—
Sweetly less delightful is the belief that we may
meet in that celestial country the glorified members
of the great literary priesthood who labored with
us on earth to exalt the name of their Maker; Mil-
ton and Raphael, and Dante, and the rest of the im-
mortal band. The enthusiastic painter, Blake, had
some romantic ideas upon this subject.

From the Philadelphian.

NOT NOW CONVENIENT.

"It is not convenient for me to attend to the sub-
ject of religion," says the sinner. Well, what if it
is not convenient? Is that a good reason why it
should be neglected, and the soul exposed to dan-
ger? Is nothing to be done on the subject of re-
ligion, that involves inconvenience? What then
does the Bible mean in requiring self-denial as a
condition of discipleship to Christ? "Deny thyself,
take up thy cross, and follow me," is the command
of him who died to save men; that is, see that you
overcome the inconveniences that lie between you
and the religion of Christ. It is a settled point that
you never can become a Christian *conveniently*;
you must become a Christian, if ever, by overcom-
ing the greatest inconveniences that you can con-
tend with. "The kingdom of heaven suffereth vio-
lence, and the violent take it by force." Away
then with the convenient delusion, that has ruined
the souls of thousands, and summon resolution and
decision of character, and press into the kingdom of
God. But perhaps you say, it is not convenient for
me to attend to religion *now*, though being convin-
ced of its importance and truth, I mean some time
to secure its benefits—its hopes—its consolations.
My dear friend, you are reasoning in a manner that
forbodes your ruin! It is not convenient to at-
tend to religion *now*, what evidence have you that
it will be at any future time? It is as convenient
for you to be a Christian now, as ever it will be.
We assure you this is true, from the fact that re-
ligion demands self-denial, and is always inconveni-
ent to the carnal, unsanctified mind; and not only so,
but we assure you that it is less inconvenient to be-
come a Christian now, than at a future time. The
difficulties that now keep you away from Christ
are constantly increasing, and the future
convenient time to which you look forward, instead

of being a reality, is a delusion, leading you into
difficulties so great that you will not be able to
break away from them. Wait a little longer, and
all your hopes will be blasted forever, as you look
back to a world of misery, from that "lone land of
deep despair," where the Spirit of God never en-
tered, and the sound of redeeming mercy is never
heard. "Now is the accepted time,"—*now* is the
day of salvation.

And so says the Christian—It is not convenient
for me, amidst the business which I have on hand,
to do the duties and meet the demands of active, re-
vived Christianity. Need I reason a moment with
you to show that you should be at once of a devoted
and animated spirit, however inconvenient, while
sinners around you are despising the grace of God,
and are ready to perish? What has there ever
been accomplished in this world of sin and self-in-
dulgence, for the advance of religion and the honor
of God, without overcoming difficulties and incon-
venience? But suppose, disciple of Christ, that
your Master, when the world's redemption was un-
der consultation in heaven, had brought forward
your plea—"it is not convenient for me to leave the
worship of angels, and the glories that now sur-
round me, and go into that distant and insignifi-
cant world of rebellion, and there veil my Godhead
in human clay, and be mocked, and despised, and
put to death, after all my efforts to do the world a
benefit"—what would have been your condition, if
your plea of inconvenience had been preferred in
heaven? The Saviour came, though his coming
and work were most arduous and inconvenient, that
you and I might be saved from sin and hell, and
brought to imitate his example, from the possession
of his spirit, especially of self-denial. "If any man
have not the spirit of Christ, he is none of his."
A. G.

HOW TO PREPARE SUBJECTS FOR THE PENITENTIARY.

As the state is mostly dependent on parents for
the raw material, I would suggest a few things to
those parents who live in cities and large towns,
and who wish to propose their sons as candidates
for penitentiary discipline, which, if they attend to,
will probably prove successful.

If young children cry for what they want, be sure
to give it to them, that they may be encouraged to
cry again.

When the mother bids her little son to do her any
service, let his father put these words in his mouth,
for answer: "I won't." And if his mother under-
takes to correct him for a fault, let his father take
the rod from her and thrust it in the fire; this will
greatly confirm him in his rebellion.

As soon as boys are large enough, let them run at
large in the street, selecting their own company. If
they want candy or toys, give them money to go
and buy at will, to encourage their extravagance.

Furnish them also with marbles, and send them out
with larger boys, that they may not only learn the
game, but also the art of profane swearing; but do
not send them to school; it is too confining. As
they advance in years, let them know that the Sab-
bath is a day intended for strolling, fishing, and
swimming, and not for church and Sabbath school.
Send them to all shows and public occasions, but
more especially to the circus and theatre.

Instead of training them to labor and habits of in-
dustry, let them race all day through the market-
house, throwing stones at each other, and at night
go the rounds, wherever inclination leads, sport
with squibs, and halloo without restraint.

It will not be necessary for parents to be at the
trouble of continuing this course long; boys at ten
or twelve years of age, under such training, will
have such a fine start as to be able to proceed with
success in the school of vice; many of them will
graduate before they are 18—be turned loose on so-
ciety, well prepared to act their part in villainy, and
obtain an honorable seat in the penitentiary before
they are eligible for one in the legislature.

ANECDOTE OF BISHOP USHER.

An interesting anecdote is told of the effect pro-
duced upon the congregation by his simple and af-
fecting oratory.

"He happened to be in London, and was import-
uned by the Countess of Peterborough, and other
kind friends, to preach at St. Martin's church.—
That was the parish in which he was living, and
the old church was not so large but that he might
be heard in it. Accordingly, he complied with their
wishes, and after having preached at some
length, chanced to look upon the hour glass, the
sands of which appeared to his defective sight to
have run out. So as he was always fearful of di-
minishing the usefulness of his sermons by making
them so long as to weary the hearers, he concluded
his discourse, and told the congregation that since
the time was past, he would leave the rest he had
to say on that subject, to another opportunity, if
God should please to grant it to him, of speaking to
them again, in that place. But the congregation
on finding out his mistake, and that there was some
of the hour yet to come, and not knowing whether
they might ever have the happiness of hearing him
again, made signs to the reader to let him know
that the glass was not run out, and that they ear-
nestly desired he would make an end of all he in-
tended to have spoken."

Anecdote of Bishop Wilson.—"He came into
the drawing-room in his usual simple dress, having
a small black cap on the top of his head, with his
hair flowing and silvery, and his shoes fastened
with leathern thongs, instead of buckles. His ap-
pearance excited some surprise, and joined with his
well known piety and virtues awakened feelings of
the deepest veneration. It is related, that as soon
as he entered the presence chamber, the king, stepping
out of the circle of his courtiers, and advancing to-
wards the bishop, took him by the hand, and said,
'My lord, I beg your prayers.' Nor was the
queen less impressed with reverence for his cha-
racter; she wished to keep him in England, and with
that view, offered him translation. One day, when
she was conversing with him, she turned round to
her lover, and said, 'See here, my lords, is a bishop
who does not come for translation!' 'No, and
please your majesty,' was his remark, 'I will not,
in my old age, leave my wife because she is poor.'

The same number of the Liberia Herald contain-
ing the death of Mr. Waring, announces the death
on the 21st of July, of another minister, Rev. Gus-
tavius V. Cesar, of the Episcopal church, aged 40.
He was educated at the Mission School at Corn-
wall, Ct. and is spoken of with approbation.—N. Y.
Rep.

ILLINOIS.

The following is a letter from the Rev. E. H.
Hazard, of Ottawa, Ill.

About three weeks since, I attended with brother
Gridley and Gould, a very interesting protracted
meeting at Union Grove, Putnam Co. near Hemen-
pin. In the commencement, appearances, as they
appeared to men, were forbidding, but the result
was glorious. The meeting continued seven days,
with increasing interest, until the close. The Lord
appeared in the midst of Zion, to strengthen and
encourage the drooping hearts of his own children,
and to subdue his enemies, causing them to be by his
friends. The circumstances of this meeting will
doubtless be given by brother Gould, who is now
laboring with that people.

Yesterday a similar meeting closed at Bailey's
Grove, attended by brother Gridley and myself, bro.
Gould being unable to attend on account of sick-
ness. This meeting, though attended with pecu-
liarly embarrassing circumstances, was a refresh-
ing and profitable season. A holy influence was
evidently exerted, leaving a deep and a solemn
impression upon the minds of the church and people;
and we hope to some, who submitted their hearts to
God, it will be a source of everlasting joy and
thanksgiving.—Home Miss.

NORTH SPRINGFIELD, VT.

Extract of a letter from Rev. G. W. Hodges, to
the editor of the Christian Watchman, dated North
Springfield, Vt. Nov. 24th, 1834.

"God has mercifully honored this church with
the outpouring of the Holy Spirit. The work com-
menced in the month of August, and was greatly
promoted by a protracted meeting which commen-
ced on Sabbath, the 24th ult., and closed on the fol-
lowing Sabbath. The work has been still, solemn,
and very gradual in its progress to the present time.
I have baptized on every Sabbath since the close of
our protracted meeting, except yesterday, when I
was prevented by ill health. We have received,
during this period, by baptism, in all, forty-seven.
The persons baptized are of all ages, from 70 down
to 14; but by far the greater proportion of them are
in the morning of life. The number of males and
females is equal, save one. Other towns and con-
gregations are receiving similar favors.

From the Liberia Herald.

OBITUARY.

Died, in this town, on Tuesday morning, the 12th
instant, after a short illness, Rev. COLSTON M.
WARING, Pastor of the 1st Baptist Church in Li-
beria, and a member of the Council for the Colony,
in the 42d year of his age.

Mr. Waring was born in the State of Virginia,
on the 19th of September, 1792, where he lived,
sustaining a blameless character, esteemed a good
citizen, a warm and open-hearted friend, and a sin-
cere Christian, till the year 1823, when he paid a
visit to this then infant colony. Pleased with the
prospects that lay before him here in diffusing the
light of civilization and Christianity in this be-
littled country, and convinced that here he could
enjoy what was denied him in the land that gave
him birth, liberty and equality, or secure for his
children a home, he resolved on his return to the
United States, to migrate with his family in the
first vessel that sailed for Liberia. He accordingly
bid adieu to the scenes of his youth, and embarked
in the ship Cyrus, with a number of the most re-
spectable families in the town of Petersburg, Va.,
and arrived in the Colony in 1824.

Few men have rendered more essential service for
the public welfare. Twice he honorably filled the
office of Vice Agent, and died a member of Coun-
cil. He was ever ready to give his substance and
his labor to promote the public good. The estima-
tion in which he was held by his fellow citizens, was
plainly to be seen in the gloom of sorrow that sat on
the countenances of every one to whom the mourn-
ful tidings of his death came.

Elder Waring, as a minister of the gospel, was
zealous, but meek. He gloried in the doctrines of
the great Apostle—that the salvation of the sinner
was not of works, but of grace. From a conviction
of the importance of vital religion, fearlessly would
denounce whatever he believed to be the truth,
without regarding consequences. He would say,
he knew not how to dissuade. As pastor and head
of his church, his bereaved flock, from a sense of
his worth, and their loss, must ever cherish a grateful
remembrance of his name. And oh! may we ever
be able to follow him as he followed the Lord—ever
ready to relieve the distressed—to hide the faults,
and feel another's woe. All who knew him, loved
and revered him.

By his death, the Colony has received a breach—
a rent—one of her main pillars has fallen—the ch-
ild left to mourn, and his dear afflicted family at once
deprived of an affectionate father, tender husband,
and a faithful friend. Oh! God, how unsearchable
are thy judgments, and thy ways past finding out.
Our loss we feel, and deeply feel, but it is his in-
finite worth, and his peace. Those precious
truths of the Go-pel he so often, and for many years
recommended to others, were sweetly his support
across the Jordan of death. A few seconds only
before he breathed his last, he exclaimed, "Why
should I want to stay here? I am gone; I shall
soon be in heaven"—without a struggle, he sweet-
ly fell asleep in the arms of Jesus. "Oh! let me
die the death of the righteous, and let my last end
be like his."

DEATH OF DR. CAREY.

We last week merely mentioned the death of Rev.
Mr. Carey. The following notice is from an India
paper, received at the office of the Ch. Watchman.

We have to communicate intelligence to-day,
which will be received with general lamentation,
not only throughout India, but throughout the
world. Dr. CAREY has finished his pilgrimage on
earth, having gently expired early last Monday
morning. For several years past, his health has
been very infirm, and his strength has gradually
sunk, until the weary wheels of nature stood still
from mere debility, and not from disease. The pe-
culiarly trying hot weather and rainy season of
1833, reduced him to such extreme weakness, that
in September last he experienced a stroke of ap-
oplexy, and, for some time after, his death was ex-
pected daily. It pleased God, however, to revive
him for a little. During the past cold season, he
could again take a morning and evening ride in his
poloquin carriage, and spend much of the day re-
clining in an easy chair with a book in his hand, or
conversing cheerfully with any friend that called.

As however the hot weather advanced, he sunk
daily into still greater debility than before; he
could take no nourishment; he lay helpless and
speechless on his bed, until his skin was worn off
his body, and death was a merciful relief. His
dearest friends could not but rejoice that his suf-
ferings were ended, although they mourn his loss to
themselves and mankind.

The career which Dr. Carey has run, is worthy
of most honorable notice. He was a man who stood
prominently forward from the mass of the several
generations of men with whom he lived; and both
for his private and his public character, he deserves
to be had in lasting remembrance. He was the son
of a poor man, and entered life with a very defect-
ive education, and assigned to a business no where
in high estimation, and peculiarly despised in this
country; he was a shoemaker. These disadvan-
tages, however, could not repress the energy of his
mind; and it soon appeared that Divine Providence
had other work for him to do, than that to which he
seemed at first to have been consigned. A thirst
for knowledge he manifested, in various ways, from
his childhood; and just as he was coming to man-
hood, it pleased God to draw his heart to Himself,
which happy change in his character increased his
desire of instruction. To understand the Word of
God was the first object of his desire, and therefore
he set himself to acquire a knowledge of the ancient
languages in which it was written. Whilst he was
yet laboring for his daily bread with the awl, he
sought acquaintance with grammars and dicta-
naries; and he never left them till those compiled
by himself had gained, by universal consent, an hono-
rable place among the monuments of human learn-
ing. He was soon after settled pastor of a church
in Leicester.

In the mean time, as he became more acquainted
with the condition of the various nations of the earth,
by reading the narratives of voyages and travel-
lers, he felt great concern for the state of the hea-
then. So much was he affected thereby, that he
resolved to leave all that was dear to him in his na-
tive land, for the purpose of preaching the Gospel
to the heathen; and in 1792 a Society was formed
amongst his friends, and through his influence, at
whose expense he came to Bengal with his family,
and another Missionary, in the end of 1793.

Dr. Carey came to India in a Danish ship, with-
out obtaining the consent of the Hon. Company.
To have sought it would have been useless, since
the Indian Government were at that time as op-
posed to the propagation of the Christian religion in
India as if they had thought their own faith to be
false. When Dr. Carey came into Bengal, there-
fore, it was a principal object with him to conceal
himself from the knowledge of Government; and
for a little time he occupied himself in the cultiva-
tion of recently reclaimed jungle lands near Takee,
about 40 miles east of Calcutta; and here he was
exposed to much suffering. A few months after-
wards, however, he was invited by the late Mr.
Udny to take charge of an Indigo factory, which he
commenced between Malda and Dinagore; and
his colleagues obtained a similar situation. Through
the kindness of their employers, too, they obtained
formal permission from Government to continue in
India. Dr. Carey continued thus situated from
1794 to the beginning of 1800, during which time
he applied himself diligently to the study of the
Bengalee language, and then of the Sanskrit.
He translated the Scriptures into Bengalee, preach-
ed the Gospel in it extensively, and supported several
schools.

On the 10th of January, 1800, Dr. Carey came
to Serampore, and united with Dr. Marshman, Mr.
Ward and others, lately arrived from Europe, in
forming the Mission which has since borne the
name of this town. From the Serampore Govern-
ment, and His Majesty the King of Denmark him-
self, Dr. Carey and his colleagues, from first to last,
have received the most gracious protection and fa-
vor, with whatever jealousy they were in former
days regarded by their own countrymen. In the
first year of his residence at Serampore, Dr. Carey's
translation of the New Testament was nearly
all printed, and the first Christian converts from Hin-
dooism in Bengal were baptized. The church
which was then begun with a few individual be-
lievers in the Gospel, has now branched into
twenty-four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee
Teacher in the newly instituted College of Fort
William. He was afterwards appointed Professor
of Sanskrit and Mahatta, and by this means he
acquired an intimacy with learned pundits from all
parts of India, through whom, in the course of years,
he was enabled to translate the Scriptures into all
the principal languages of Northern Hindostan.
For the students in the College, he had to complete
grammars of the languages he taught them; and
after many years he completed his voluminous Ben-
galee Dictionary. By means of these and other
works, he became known throughout the world as
an oriental scholar of the first eminence. He was
not less celebrated as a man of science. Botany
and Natural History he began to study long before
he left England; and India opened to him a wide
field of observation, which he examined with un-
tiring assiduity, from his first arrival until his strength
utterly failed him. In these pursuits he was the
coadjutor and personal friend of Roxburgh, Buchan-
nan, Hardwick and Wallich, and the correspondent
of several of the first men in Europe, with whom he
was continually exchanging botanical treasures.

As a philanthropist, Dr. Carey is entitled to a
high rank. He sought and gained the prevention
of infanticide at Gunga Saur. He was amongst
the first, if not the first, that engaged in seeking
the abolition of Suttee, and chiefly through his exer-
tions the Marquis of Wellesley lent to his successors
in the Government of India, a minute declaring his
conviction that Suttee ought and ought to be abol-
ished. Had he continued in the Government, he
would have abolished them. Dr. Carey also took
an active part in attempting the establishment of a
Leprosy Hospital in Calcutta. He was the founder
of the Agricultural Society. And indeed scarcely
any undertaking for the benefit of the country has
been engaged in, of which he was not either a prime
mover or a zealous promoter.

It was, however, as a Christian, a Missionary,
and a Translator of the Sacred Scriptures, that Dr.
Carey shone pre-eminently. Their obligations to
him in these respects, the people of India have yet
in a great degree to learn. They will, however,
learn them, and future generations will arise to bless
his name. All Bengalees at least may thank him
for this: before his days, the Bengalee language
was unknown, and had never been reduced to gram-
matical rule. Pundits would not write it, and there
was scarcely a book in it worth reading. It is now
rich, refined, and expressive; and scholarship in it

is generally sought, both by natives and foreigners; and to Dr. Carey and the pundits whom he employed, and whose labors he directed, the change is principally owing.

Dr. Carey was born on the 17th of August, 1761, and died on the 9th of June, 1834, full of years and honor.

THE DEAD SEA.

The following description of the Dead Sea, is from the pen of Mr. Thomson, one of the missionaries of the American Board, who visited it in April of last year.

"After the pilgrims had bathed in the Jordan, we left them and turned down the south, in company with three or four other English travellers, and a guard from the governor, to visit the Dead Sea. We rode across the plains of barren sand for an hour and a half, when we stood upon the banks of that memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter, and salt far beyond that of the ocean. It acts upon the tongue and mouth like alum, and amara in the eye like camphor, and produces a burning, pricking sensation over the whole body. It stiffens the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence no effort would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great straits there were waves, yet there appeared to be some foundation of its immobility. Nowhere was there a considerable breeze, the slightest play perfectly lifeless, causing not the least agitation against the shore. The ancient historians say that large numbers of boatsmen were gathered from the surface of this lake; and it is not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus prevent the wind from interrupting its deathlike quietude."

Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it. We saw no fish, nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom hanging, not merely over the sea, but also over the whole plain below Jericho. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shut out all prospect at a short distance down the sea."

The more you do for God in this world, the more God will do for you in the world to come.

Grace and glory differ, but as the bud and the blossom: what is grace but glory begun? What is glory but grace perfected?

It is better to have a good conscience, and be censured, than to have a bad one and be flattered.

That which a man envies in another, he would be proud of, if he had it himself.

Folly is the beginning of pride, and shame shall be the end of it; either temporal repentance or eternal punishment.

Humility is the mother of contentment.

WOLFF, THE MISSIONARY.

Through the politeness of the Rev. Mr. Whittingham, we are in possession of a number of the philanthropist, a paper published at Calcutta, containing an extract from the journal of Mr. Wolff. Mr. Whittingham has also sent us, in manuscript, a portion of Mr. Wolff's journal, which has never been published. Parts of the manuscript are extremely interesting, and present Mr. Wolff to us in the light of an intelligent and Catholic Christian, as well as an ardent missionary. It will appear in our next Churchman.

Sept. 24th.—Four miles and a half to Nadown, which is a considerable town inhabited by many Cashmere colonists, built close to the river Beyah, the Hyphasis of the ancients. The Rajah Ishodwer Singh sent his horse to bring me in, and treated me very kindly. I found him in the field on horseback, surrounded by his soldiers, and just going to perform his devotions to three Fakers, who were sitting naked in the hole of a rock on the river Beyah. These creatures desired me to sit down, but not come too near them, and presently we had the following conversation:—

Myself. Do you understand Persian?
Faker. Runjee said to Huseman (his servant) "How do you know me?" Huseman replied, "One way is this, I am your servant.—2d. I and you are one.—3d. I love you cordially." then the Faker continued.—He that knows God knows every thing.

Myself. Of what caste are you?

Faker. Of none.
I then proclaimed to him our Lord Jesus Christ, and asked him how many years he had been a Fakir. He replied that he had always lived in God, and should never die; for that as old garments were exchanged for better, so the man of God laid aside his old body, and put on a new one. This was beautiful! but alas, there was in the man an overbearing pride; and a peevishness that ill-assorted with his speech; frequently, when I wished to say something, he would exclaim, "Be silent and listen!" However, I found opportunity to declare to him that there is only one true God, and that he was by whom men can be saved; even the name of Jesus Christ our Redeemer, God blessed forever.

This unhappy peevishness exists more or less in all those who live in continual mortification of their bodies; even the great St. Jerome was not free from it, so that he himself said, that he every where carried the old St. Jerome with him. In the temple of some men, it is mixed up with much ridiculous inconsistency; I remember, when at Tivoli, near Rome, conversing with a monk who, with a face of much sorrow, told me that he was a great meek, and the chiefest of sinners, worse than Julius Caesar, and altogether vile. I said to him in reply, "Alas! my poor friend, it is but too true," and then the man got very angry, and would not talk with me any more. Indeed, I have seldom met with a really cheerful and happy monk, and I myself never was more sulky in my life than when I lived an exile from Rome, in the convent of Val Sainte, daily reciting the words, "Jejunabis et plorabis, eras enim mortuus!" True peace of mind dwells not in the cold seclusion of a cloister. That "joy passing understanding" which the world can give, is yet to be obtained in the world, by those who renewed the holy spirit, so actively about to do good to their fellow creatures; showing the wonderful things of God, and preaching the glad tidings of the Lamb that taketh away the sins of the world, either as missionaries abroad, or as faithful servants in that circle within which God's providence has placed them; the monarch on his throne, and the poor man in his cottage, so they but love Christ, and live in Christ, my alike feel that peace of mind, and "rejoice in the hope of the Lord, and be patient."

Being in the land of Hindustan, and surrounded by such Sanscrit scholars as Carey, Wilson, Marshman, and Mills, I am almost afraid to attempt a description of this great nation, especially as I am myself ignorant of the Sanscrit language. However,

I will endeavor to state faithfully what I learnt from different Brahmins about their religion, and should I have been misinformed, or should I have drawn false conclusions from the information I received, I shall be most obliged to the above mentioned masters for correcting me.

Two Brahmins, named Dobnoo Shah, and Tounah Rana, gave me the following information; to the first, I presented a Hindoostanee New Testament. Jounah Rana was an old and venerable Brahmin, and he had been at Calcutta for some time. The Hindoos are divided into four classes.

Brahmin,	Priesthood.
Kshatriya,*	Soldiers.
Beys or Bencan,	Shopkeepers.
Shoodra,	Peasantry.

Brahmah was created by God before the world existed, and by Brahmah, the world was created. Vishnoo is the Preserver. Sheef is the Destroyer.

Dobnoo Shah, and Jounah Rana added, that these three are one! They asked me what religion I professed; to which I replied, "God is one, and Jesus is the Son of God. This Jesus died for our sins, and rose again, and he shall come again, and reign upon the earth 1,000 years, when all nations shall believe in him, and worship him."

Jounah Rana. To what quarter do you turn your face when you pray?
Myself. Towards the east and the west, the north and the south, for God is in the rising of the sun to the going down thereof.

Jounah Rana. The unlearned Hindoo turns his face toward the east, for the Ganges, Juggernaut, Batra, and Kashce, (Benares) are towards the east; but he that is learned does as you do.

Myself. Why do you worship idols?
Jounah Rana. He that can make God certain in his heart, does not worship idols; but the unlearned remembers God by means of an idol.

Myself. But I have heard Hindoos declare that the stone called Salgram, was God.

Jounah Rana. (Pointing to a piece of wood.)—That is God; for you cannot look at a thing where God is not—in which the power of God is not visible.

Myself. God is every where. But not every thing is God. You may as well say that this couch is man, for it was made by the power of man, and the power of man was visible in it.

Jounah Rana. You yourself have images; for you have a book, which is an image of the thoughts of God!

Myself. This image was given by God, but we do not worship our Bible, nor do we worship God through the Bible; neither do we say that the book is God, on account of its containing the oracles of God!

Jounah Rana. The Chinese have images.

Myself. They are wrong.

Dobnoo Shah. There are many roads to Lohore—one is by way of Battaunkat, another by Kishewar, and another by Cashmere. Thus there are many ways to God, and all will come to God who pursue a certain road.

Myself. But there are some roads to God (especially those which he has not prescribed) very dangerous.

Jounah Rana. By what mark can a man know the good road?

Myself. By its fruits may the good tree be known. The Christians in Hindoostan have abolished tyranny, and the burning of women.

Jounah Rana. The Lord Sahib (Governor General) had done a good thing in abolishing the Suter, and it is true that tyranny does not exist among Christians.

I then spoke with them about the internal evidences of Christianity—how it fills the heart with love and adoration to God, and universal benevolence toward mankind, constraining men to go from sea to sea, and from shore to shore, for the good of their fellow creatures. May the one true God bless the labors of his servants, and in his own good season turn the hearts of all nations to the knowledge of Christ and his Saviour.

Now publishing in Malta, Rev. Joseph Wolff's Journal through Turkey, Persia, Tookistan, Bukhara, Cashmere, Afghanistan, Hindoostan, and the Red Sea. From information recently received from Rev. Mr. Whittingham, Mr. Wolff may be shortly expected to arrive in this country.

TEMPERANCE DELEGATION TO GREAT BRITAIN.

At a meeting of the Executive Committee of the American Temperance Society, holden in Boston, Dec. 8th, 1834, it was

Voted, That the Rev. John Codman, D. D. of Dorchester, Mass., and the Rev. Heman Humphrey, D.D., President of Andover College, Amherst, Mass., be, and they hereby are appointed delegates to represent the American Temperance Society at the annual meeting of the British and Foreign Temperance Society, to be holden in London, in May, 1835, and at all other meetings of Temperance Societies and Friends of Temperance which they may be permitted to attend, during their absence from the United States.

SIMULTANEOUS MEETINGS.—At the same meeting of the Executive Committee, it was also

Voted, That all Temperance Societies and Friends of Temperance be, and they hereby are respectfully and earnestly requested to make reasonable and judicious preparation for the annual simultaneous meetings which are to be held throughout this and other countries, on the last Tuesday in February, 1835; to increase the number of members of all existing Temperance Societies, and to form such Societies in all places in which there now are none; and by the exertion of a kind, persuasive moral influence, to extend as far as practicable the influence of the Temperance Reform.

2. Voted, That the City and County Societies be especially requested at or previous to the time of the simultaneous meetings, to ascertain the number of persons within their limits, who continue to sell ardent spirits to be used as a drink; and to transmit the information, immediately after those meetings, to the Secretaries of the several State Societies; and the Secretaries of the State Temperance Societies are requested to transmit it, with their next annual Report to the Secretaries of the American Temperance Society;—that it may be known how many persons still continue this immoral and destructive traffic in the United States.

3. Resolved, That it is desirable that the Laws of Massachusetts, with regard to the traffic in ardent spirits to be used as a drink, should at least be so modified that in those towns in which a majority of legal voters are opposed to this traffic, it shall not

* The Rajpoots whose ancestors were Rajahs, or Kings, are of the Katarce caste.

† I received a more enlarged account about Brahman when at Cashmere, but I give my information according to the time in which I obtained it.

It is very remarkable that the same argument of a book being an image, was brought forward against the Reformers, by Bossuet, in his "Histoire de la Variation de la Revolution."

through the agency of Selectmen, County Commissioners, or in any other way, be forced upon the towns as the towns have to bear the pecuniary burdens, and the other numerous evils of this immoral and destructive traffic, it is but right that they should be permitted to remove the cause.

4. Voted, That all editors of papers and periodicals friendly to the cause of Temperance, are hereby requested to insert the above votes in their publications.

From the Cross and Journal.

INFLUENCE OF THE PRESS.

COST OF NEWSPAPERS.

We do not mean to readers—for it is a trifle to them—four or five cents a week will furnish any one with a good paper as long as he pleases—but to publishers. We speak now particularly of religious newspapers. Three reasons at present occur which may induce one to undertake the publishing of a paper, viz: first, as a means of benefiting society, though at a sacrifice; second, as a pleasant occupation; third, as a profitable employment. A good newspaper will always, if circulated and read, accomplish the first object; its importance is not apt to be overrated. In the second expectation, most persons are probably disappointed, if for no other reason, on account of a total failure in regard to the third. The history of the newspaper press shows it to be a bad business in regard to profit. But this history has not been told. Why? The public care but little about it; and there is a variety of reasons why publishers are not, and should not be, so fond to narrate the affairs of their neighbors and contemporaries. But these reasons having as little application to us as to any one, we shall attempt, to sketch briefly some facts touching this matter, partly stated to the convention in connection with the report presented to our readers last week, and partly derived from other sources.

The history of Baptist papers is substantially this: The CHRISTIAN WATCHMAN, Boston, is the oldest Baptist paper in the United States, having been established in May, 1819. It was at first a small half sheet—has been several times enlarged to its present size—spent several thousand dollars before it paid its way, and though most favorably located in the midst of a reading community, has succeeded only by the wisest management and the strictest economy. Four attempts to sustain religious newspapers in Rhode Island, have failed.—The CHRISTIAN SECRETARY, Hartford, Conn., after much loss to the convention by which it was first published, as well as to individuals, occasioned \$3000 loss to a company, and has been sustained up to this time with difficulty. Zion's Advocate, Portland, Me., suffered the loss of no small sum, and was a feeble paper; it is now a good paper, but inadequately supported. The VERMONT TELEGRAPH, Laconia, N.H., as it has always done, and is likely to do. The N.H. BAPTIST REGISTER, is obliged to continue a small half sheet. The LOWELL (MSS.) EVANGELIST has stopped. These are the New England papers, besides two or three others which have utterly failed. The NEW YORK BAPTIST REGISTER, Utica, N. Y., is published in the heart of a state numbering seventy thousand Baptists, and whose none are ready to sustain against enterprise; but the Register sustains a large amount in the getting up, and though now it prints six or seven thousand copies, more than double the number of any other Baptist paper, it affords only \$300 profit annually to the convention, to which it belongs. The REPOSITORY, at New York, has sunk thousands of dollars, utterly ruined four brethren, and now affords no profit. Of the two Baptist papers lately published at Philadelphia, one of them occasioned to the publishers a dead loss of \$2000, and the other of \$300; and the successful religious paper in the west, Four or five thousand dollars were lost in getting it started, and even now it does not yield one cent of profit to its publishers. At the east, The New York Observer, now the most extensively circulated and the best Presbyterian paper in the United States, expended \$7000 before it paid its way. The editor of the New York Evangelist, the next largest Presbyterian paper, was quoted last week in our report as saying, "None but those who have tried it, can fairly understand the difficulty, loss, and exasperation of capital, necessary to start a newspaper." The Boston Recorder, the oldest, and for a long time at least the most advantageously situated paper in the country, has for several years, owing to numerous other papers having been started, been sustained with difficulty. It is said that it does not now meet its necessary expenses. The following papers have, most of them recently, entirely stopped for want of support, viz: The Observer, Rochester, N. Y.—the Christian Journal, Utica, N. Y.—the Journal and Telegraph, Albany, N. Y.—the Christian Herald, Boston.—the Observer, Lowell, Mass., &c.

The above facts show that those who have engaged in the publication, have often made vast miscalculations with regard to the expense and the practicability of sustaining religious newspapers.

* Between 7 and \$800.—Ed. C. S. Z.

Encouragement to Faithfulness.—Some time since, a lady whose name has been respectfully announced, and whose time has been much devoted to promote the objects of the British and Foreign Seamen's Friend Society and Bethel Union, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately, are so frequent in the lips of sailors. The lady expressed her wish, that while she was on board, he would have the goodness to desist from language of that description. He professed his readiness to oblige her; and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and above all, her admonitions. On her return, she was accompanied by the same officer, and had an opportunity of thanking him for his kindness in attending to her request. He expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do, that he would not do. "Then," said she, "I'll thank you to read that book," giving him a Bible. He felt himself surprised, (or, if you please, taken in,) but considered that as he had given his promise, he was bound to fulfill it.

The lady afterwards visiting a distant part of the country, went to the church, heard a sermon, and was returning, when the clergyman, running after her, said, "If I mistake not, I am addressing such a lady," (mentioning her name.) "That is my name," said she, "but I have no recollection of you." No,

madam," said he, "does not your ladyship recollect visiting such a ship, and giving an officer a Bible?" "Yes," said she, "I do." "Then, madam, I am the person, and the good effects of it are what you have seen this morning."—Sailor's Magazine.

[For the Secretary.]

THE SINS AND EVILS OF DECEPTION.

No. IX.

Never let youth or children of any age listen to such as say, "Do not let your father know it. Conceal it from your mother. If your parents know anything about it, they will forbid it." Now what are those things which are thus to be concealed from the parent's knowledge? Evidently just those which are wrong in themselves, else why should such parents disapprove? and just such things as he who gives the advice, and he who takes it, knows to be wrong. Vide Prov. 6—20, 21, 22.

The young convert is sometimes placed in a situation of great perplexity if he has worldly parents, and those opposed to vital godliness. He believes it his duty to perform certain religious acts. If he asks his father's consent, he knows he shall receive a prompt refusal. If he does it without, he knows he shall incur his bitter anger, and perhaps his imprecations. With a little management, all can be peaceably adjusted. What is he to do? Do first the will of the Lord, though all created beings are opposed; but let him be very sure it is the will of the Lord, which actuates him, and not self will.

Never use deception—never let him suppose he is placed in a situation which will justify it. Christian practice is one perfect whole. No one of its obligations can supersede another, or render it void. St. Paul says, in 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." If you, young convert, wish to attend a prayer meeting, do not ask liberty to spend the evening with a friend, but you may be permitted to go out. If there be no other alternative, spend the evening in secret prayer for that parent, in your own room. This may not be as much your choice as the social, vivifying prayer meeting; but it may prove more sanctifying; and this very self denial, or cross to the inclinations, may, in its effects, greatly speed your spiritual advancement. If you practice deception your conscience will be defiled; you will not have that testimony of conscience for which St. Paul so much rejoiced. There will be a sense of guilt on your mind, which, if you are truly a Christian, will war all your spiritual enjoyments.

Parents should, on their part, be scrupulously careful, ever to maintain perfect sincerity before their children, from earliest infancy. A few deviations from this course will be mentioned. Sometimes in administering medicine to very young children, the mother will say that "the medicine is not very bad, see how mother can take it."—She raises the vessel to her lips, but the child perceives she does not taste it; but after a little persuasion, he perhaps takes some of the loathsome potion into his own mouth, and screams at the disappointment. Thus he learns, at this early age the dreadful lesson, that his mother is not to be trusted; that she deceived him in the taste of the medicine, and in pretending she took some of it herself. If the mother cannot bring herself willing to punish a sick child for refusing to take medicine, the only alternative is to tell exactly how bad it is, and hire him to take it. Let her choose any course, sooner than to practice duplicity with her child.

Many amiable mothers who are deficient in that energy and decision of character so necessary in rearing a family, are sometimes betrayed into a degree of equivocation to free themselves from the persevering prying curiosity of ill-governed children, who are determined to know what the mother thinks ought to be concealed from their knowledge. This is every way wrong. If the child cannot be silenced by other means, let corporal punishment be inflicted. If parents will not punish children for their sins, those children are often used by divine providence, as a rod to punish parents for theirs. Let parents always exhibit before their children the simplicity and godly sincerity of the gospel, and such is the mighty power of example, they may confidently hope to see in their rising family, frankness, ingenuousness and sincerity of character. These are qualities which will secure confidence, and command respect; for the vicious, as well as the virtuous, know their value. All have heard remarks like these. Such a son is a perfect transcript of his father. An insincere, double-dealing, unfaithful character. It is impossible to discover his real opinions on any subject. Or how like his father is that youth, candid, unreserved, and sincere. O that all parents more fully realized the controlling power of example, and what a bearing it has on the future character of the child.

To be Continued.

For the Secretary.

THOUGHTS ON THE CLOSE OF THE YEAR.

The year is almost come to a close—it is just upon the point of expiring. The 12 months that are now nearly past, have flown away into the gulf of eternity, from whence they will never return. One year passes away after another, and hurries us along with them into an unchangeable eternity, and we shall find ourselves at the end of life much sooner than we imagine. Let us not, then, set our hearts on the transitory things of time, but endeavor to be prepared for eternity here. Think, that the year is now on the point of expiring, so all the pleasures and amusements in which we have spent the year, may now be said to exist no more—the remembrance of them is but like that of a dream.—Since then, such is the nature of all things that pass with time, why do we set our esteem and affections upon them? Why are we not practically and intimately convinced of their unsatisfying nature, and that nothing so much deserves our love and attention as true piety? And as the pleasures of the year are all past, so are all the troubles, disappointments, and mortifications thereof; they also appear now more than a dream; and so will appear all the ills of life, when we shall see ourselves upon the brink of eternity. Then let us learn to fear those evils which have no end, the evil of sin, which leads to those never ending evils in a future world.

What improvement have we made of our time this year? What improvement have we made of the blessings which the Almighty has bestowed upon us, during the year? What progress in religion? Are all the powers of my nature brought so completely under the control of grace, as they should be, amidst the many and cheerful scenes of life? Do I still retain my relish for the pleasures of religion? Amidst the afflictions of life, are my sorrows moderated by correct thoughts of a future world, and my hope in the blessedness of the saints?

Since the year is drawing towards its close, let me pause and consider. I am a rational creature, borne along on the rapid current of time, towards a boundless eternity. "The end of all things is at hand," therefore the end of my life cannot be distant. This may be the last year of my probation; if so, may I be found in Christ, enjoying the comforts of redeeming love, and find an abundant entrance into his heavenly kingdom.

JOHANNES.

For the Christian Secretary.

MA. ENTOUR.

In your paper of Dec. 6, I saw under the head of Vt. Association, some inquiries which were at that late day not a little surprising; the reading of which leads to the following remark and inquiry.

The institution of Temperance was not started by a man of the world, but by a man in whom was the spirit of God, and to his memory a monument ought to be erected. I believe the church was and ought to be a Temperance Society. And were this the case, the work of Christians would not be confined to the church. They must "do good as they have opportunity." The impression of this command has saved thousands from a premature grave. Christians ought and must, if they would see the knowledge of the Lord cover the earth, engage in the blessed cause of Temperance. And not only try to promote it in the church, but go out into the world, and unite with a separate Society. Many might have been saved, and many more may be, if Christians (professedly so) who are now keeping back, would take hold of the cause, and join the Society. True, many men of the world have engaged in this great and good cause, merely that their friends and society might have a good name. And shall men who profess to know the value of the immortal soul neglect any effort to save their fellow men—save the reputation of their friends, their neighbors—save them from poverty and domestic misery—and what is more and infinitely importance, the soul, which must exist throughout eternity? The inquiries alluded to above will suit the mind of many a professor, *z-a-ackly*, who stands aloof from the cause of Temperance.

NORTHFORD.

For the Secretary.

CHOICE SAYINGS OF HENRY.

BY DELTA.

213. A gracious disposition to do the will of God, is the acceptable principle of all obedience.

214. Bad company is a great hindrance to a holy life.

215. When the world is bitter, the word is sweet.

216. Mental prayer is vocal to God.

217. Though God is so great as to command the stars, he is so good as not to forget even the fowls.

218. Those rule well whom religion rules.

219. The stirring hand gets the penny.

220. While the righteous feed others, fools starve themselves.

221. If those have two heavens that merit none, much more shall they have two hells that merit both.

222. Working without talking will make men rich; talking without working, will make them poor.

223. Those who cannot bear to be corrected, must expect to be destroyed.

224. If we make religion our business, God will make it our blessedness.

225. Grace is the glory of old age.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 27, 1834.

NOTES OF A TRAVELLER.

Who can stand before his cold?—Ps. cxlvii. 17.

On the morning of the 15th inst., at 3 o'clock, was belled out of a sound sleep, and warm bed, by a merciless stage agent, and bidden to be ready soon. Good enough for me—should not have engaged a seat. No time to eat—no, not even to swallow a cup of ready made coffee—stage is ready, sir, (cried the driver, as he kicked the door) "very cold, sir," (that was no news, for the chilling fact had found its way thro' every garment)—my team stands very uneasy, sir—passengers are impatient—quick, sir, quick as possible. Thus banded, and with wrapper half on, and watch forgotten, your humble servant ushered from his dwelling into the pale rays of the moon, upon whose borrowed

"brightness we might gaze"

Till we are numbed with cold."

A few moments occupation of a stage coach, taught me to reply sternly, though mentally, to the inquiry of the royal Psalmist above—no one "can stand before his cold." Our driver, once under quick headway, became soon more tame, and at the end of one or two miles, evinced his humanity by kindly affording his freezing victims a number of horse blankets, esconced in which I was preserved, and only preserved from freezing, during the hour in which the first ten miles were done off, and which brought us all to a generous fire. Liberal time was afforded to recover from the shock produced by a degree of cold, of which none were fully apprized at the outset. In the interim, care was taken to secure possession of a buffalo robe for a few miles only, while we ascended a mountain, on whose summit we greeted the rays of the rising sun, and dismissed Cynthia to her chosen retreat behind the cold hills of the far west, shivered ourselves warm at a new fire in a cold room; doffed my buffalo at the word of command; resumed the use of horse drapery kindly furnished by a good natured, careful driver. (I take pleasure in praising him) and started for a 15 miles additional run, before breakfast.

At the end of eight miles, had my sympathy excited for the kind fellow outside, who had to smart with a frozen hand, which he endured seven miles further still, before he could be relieved.

Here, we found a thing called a tavern, at which an allowance of food was served. Of the accommodations, it is probably best to say nothing, as it would occupy too much room to dilate upon the abundance of—t, rum, tobacco smoke, oats, &c. &c. amidst which, washing, combing, thinking, feeling, and warming, were all necessarily done, as no other room was offered for the purpose. Did you *line*? says my reader. Yes, say I, and afterward entered a worn out coach, replenished with bundles of merchandise, for company, no straw, but snow under foot, and conducted by a cross, unaccommodating driver, who would not contribute even a blanket to save one's feet from freezing, or let one have a moment at a fire, lest his horses should be incommode. So with my feet in my hands, to prevent them from freezing, was forced along. I would name the route, but would avoid a rout which might follow. Found myself at last relieved from the control of a crabbed knight, (at least was so for that trip) and in the company of kind friends, and quiet requirement. Thus ends a days work, began with the mercury six degrees below zero. Don't want to try it again.

The following morning afforded ample occasion to summon all the grateful feelings of the heart, to at-

tend to an offering and Father of light good and perfect one's bosom, when his dependence is on one like Me. The events which ing day, were of a tions of joy and g desolations wroug pious servants of are praying and b and the edification glad by the promp quainted with her the woes of the d an extent, and w man may, by the darkness with lig reach of convictio bition of either fa

No one can state of things, w by the interests of men. This rema one may never tel and the church as the degree in wh religion fails to do do what he does, bor.

Man received a Creator, to be ne mental powers a close application, and to the positio for instruction.

above sentiment, character strictly pression, the art is applied to a te to a minister of tal powers as a l tance; or, what A limited acqui views, shows clon they build their o opinion wholly e

God calls a perso that calls with ly qualify him fo as the gospel is c

The error of th the graces of th heart, and the in upon the mind a preach the gospel nental call) confer, mental culture, r other things, wh ministry, and the rendering one m verified work is, complete what G a complete anly who are startled it must be left to why they are op name to what na other cause.

It should never has been, that in now doing, by m sense, (the best in world of aim. T they are not con more of that lea which is acquird them so to diel ify the church to time extend the men, for their m throw impedim

Every thing, at p justly denominated force conviction her ministry must of their hearers; than criminal, co very narrow limit the level of the ru only.

The reader will to fix a standard t wholly to him

tend to an offering of thanksgiving to the great God and Father of lights, from whom cometh down every good and perfect gift. There is a sacred pleasure in one's bosom, when pervaded with the conviction that his dependence is alone upon God, and that in him we live, and move, and have our being. Blessed indeed is the man whose trust is in the Lord—for such an one is like Mount Zion, which cannot be moved.—The agents which transpired on this and the following day, were of a character to inspire mingled emotions of joy and grief. Joy, to know that amidst the desolations wrought by sin, there are many devoted, pious servants of Jesus Christ, and the church, who are praying and laboring for the salvation of sinners, and the edification of the church, men who are made glad by the prosperity of Zion, so far as they are acquainted with her, and who mingle their tears with the woes of the disconsolate. Sorrow, to see to what an extent, and with what certainty the min of a good man may, by the mere force of habit, come to a darkness with light, and yet remain far beyond the reach of conviction of the mournful fact, by the exhibition of either facts or arguments.

No one can witness the existence of such a state of things, without deploring the loss sustained by the interests of the truth of God, and the souls of men. This remark is predicated on the fact, that tho' one may never teach an error, the interests of truth and the church suffer loss, exactly in proportion to the degree in which a public and private teacher of religion fails to inculcate the whole truth; or so to do what he does, as to diminish the effect of his labors.

Man received not his intellectual powers from his Creator, to be neglected; and he that supposes his mental powers are perfected, without culture and close application, deceives himself, to his own hurt, and to the positive injury of all who depend upon him for instruction. Perhaps no one will object to the above sentiment, when applied to knowledge of a character strictly secular, or, if you choose the expression, the arts and sciences. But if the remark be applied to a teacher of religion, or, in other words, to a minister of the gospel, too many are yet found who are ready to deride the cultivation of their mental powers as a human invention, and of minor importance; or, what is still worse, actually detrimental.—A limited acquaintance with those who maintain these views, shows clearly that the foundation upon which they build their objections, is but an opinion, and that opinion wholly erroneous. It is simply this, that if God calls a person to preach the gospel, he will endow that person with super natural powers, which will fully qualify him for the work of a public teacher, so far as the gospel is concerned.

The error of this opinion consists in supposing that the graces of the Spirit which constitute piety of heart, and the influences of the Spirit, which force upon the mind and conscience a conviction of duty to preach the gospel, (and this is denominated an internal call) confer, at the same time, all that degree of mental culture, reasoning power, and knowledge of other things, which are necessary to the work of the ministry, and that a resolute study, for the purpose of rendering one more competent for the great and diversified work, is a sort of presumptuous attempt to complete what God has left unfinished. If this is not a complete analysis of the views and opinions of those who are startled at the idea of ministerial education, it must be left to the consciences of opposers, to say why they are opposed; for I am unwilling to give a name to what naturally suggests itself as the only other cause.

It should never be lost sight of, and indeed it never has been, that immense good has been done and is now doing, by men of good natural powers, common sense, (the best in the world) and great grace, in this world of sin. The only question at issue is, whether they are not convinced in their own consciences, that more of that learning which God does not confer, but which is acquired only by human effort, would enable them so to discharge their ministerial office, as to edify the church to a greater degree, and at the same time extend the sphere of their usefulness among men, for their moral and social benefit. If so, why throw impediments in the way of others in the pursuit of acquirements which are acknowledged utility? Every thing, at present, indicates that circumstances justly denominated national blessings, will, ere long, force conviction upon the whole church of God, that her ministry must possess acquirements equal to those of their hearers; or, by a choice, little, if at all less than criminal, contract the power of the ministry to very narrow limits; and sink its native loftiness to the level of the rude and illiterate class of community only.

The reader will observe that I have not attempted to fix a standard to which one must attain; this is left wholly to him who comes before the community, and claims to be heard and attended to as a qualified teacher of the mysteries of God. One who seeks to have families attach themselves to him, as a man competent to explain the truths of God in all their moral, social, and religious bearings—to vindicate those truths by opposing the evidence of their validity to the sophisms of the doubting and the skeptic.

All these claims are necessarily involved, to a greater or less degree, in attending to the work of the ministry; avoid them, who can. If to the ministers of the gospel it does not pertain to form and maintain public moral, to whom, in the name of wonder, is this work to be assigned? And if the ministers of any denomination are incapacitated to do efficiently in this great work, let their sentiments be ever so sound, community will cleave to those who unite in themselves the greatest grace with the greatest ability to teach their fellow men.

In a preceding column may be found a narration of the losses attendant on the publication of religious newspapers. We earnestly hope that patrons to the Secretary, who are in arrears, will lighten our burdens, by the immediate transmission of the balances due. If the Baptists of Connecticut wish a continuance of this paper, it is requisite that payments be more promptly made; and a much larger list of subscribers obtained. If One Minister has pledged himself to obtain 20 subscribers, free of expense, if nine others will do the same.—Brethren, will you do it?

MEETING OF THE FRIENDS OF PEACE.

A Meeting for the Promotion of Peace, was held in the First Baptist Church, on Christmas evening: Rev. G. F. Davis in the Chair. The following was the

ORDER OF EXERCISES.

1. Hymn.—Hark! the song of Jubilee.
2. Prayer.
3. Duet.—Now raise the exulting strain.
4. Addresses.
5. S. lo.—Ode on Peace, by Mrs. Sigourney.

Peace was the song that angels sang.

When Jesus sought this vale of tears,

And sweet the heavenly prelude rang.

To calm the watchful shepherd's fears.

War is the word that man hath spoke,

Convulsed by passions dark and dread;

And Pride enforced a lawless yoke,

Even where the Gospel's banner spread.

Peace was the prayer the Saviour breath'd,

When from our world he steps withdrew—

The gift he to his friends bequeathed,

With Calvary and the Cross in view.

Redeemer, with adoring love,

Our spirits take thy rich bequest—

The watch-word of the host above—

The passport to their realms of rest.

6. Collection.
7. Prayer.
8. Hymn.—Come, let us anace.
9. Benediction.

The Introductory Prayer was offered by Rev. Dr. Hawes, of the Centre Church.

The Addresses were made by H. W. W. Ellsworth, Rev. Henry Stanwood, of the South Baptist Church, Henry Barnard, Esq., Rev. Mr. Fitch, of the Free Church, and Rev. L. P. Hickok, of Litchfield. By the three former, the following resolutions were respectively presented:

1. Resolved, That we consider the cause of Peace a necessary auxiliary to the benevolent operations of the day.
2. Resolved, That we deem the principles of national warfare to be incompatible with the Gospel of Christ.
3. Resolved, That the labors of the Connecticut Peace Society and its auxiliaries, deserve the co-operation of this community; and that the American Advocate of Peace, as an efficient instrument in promoting the spread and ultimate triumph of pacific principles, is worthy of the patronage of the public; and that we will contribute to aid in its more extensive circulation.

These resolutions were sustained by eloquent and interesting addresses upon their nature and tendency. We have not time to give even an abstract of them. The horrors of War were depicted—the blessings of Peace exhibited—and the means of avoiding the former, and securing the latter, were clearly pointed out. The collection was taken to aid in circulating the American Advocate of Peace.

The concluding prayer was made by the Chairman. The house was filled with an audience apparently interested in the services. The singing was above praise. The original ode was sung by Mr. Wade, set to original music;—and the whole could not fail to give universal delight to the lovers of sacred music.

It is hoped that this meeting will give a new impulse to the efforts of the Peace Society. It has no obstacle to its progress, so formidable, as the apathy of the multitude. Meetings of this kind, must have a tendency to remove this apathy, to awaken the public mind to the folly and guilt of war, and to enlist new recruits under the bloodless banner of the "Prince of Peace."

General Intelligence.

Foreign.

From the N. Y. Dai. Advertiser.

EIGHT DAYS LATER FROM EUROPE.

Lord Wellington called to the Ministry—Great commotion in England—New French Ministry.

Liverpool, Nov. 24.

THE WELLINGTON MINISTRY.

On Monday the King came to St. James' Palace, and received the formal resignations of his late servants: the Duke of Wellington was sworn in as Secretary of the Home Department, and was also commissioned by his Majesty to conduct the business of the other principal departments of the state, with the assistance of the under secretaries, until definite arrangements are entered into. On Friday he further received the seals of the Secretary at War, Paymaster of the Forces, and, first commissioner of the Woods and Forests. The Duke is therefore, *pro tem*, *pore* First Lord of the Treasury, Secretary of the Home, Foreign, and Colonial Departments, First Lord of the Admiralty, President of the Board of Control, Secretary at War, and First Commissioner of the Woods and Forests! He will continue to act in those manifold capacities, and in any other, we presume, that may be deemed necessary until Sir Robert Peel, who has gone to Italy, returns. The choice of any officer in the Government, including the Premier, is reserved for that important personage.

But it is doubtful what arrangements will finally be made. Conjecture has been busy with the names of those who are likely to take office. Premising, therefore, that nothing certain is known, we may mention that it is rumored, and almost expected, that Lord Lyndhurst, will be Lord Chancellor.

Sir James Scarlett, Lord Chief Baron (with a Peerage).

Sir Charles Manners Sutton, Home Secretary.

Sir Robert Peel, Chancellor of the Exchequer, and Leader of the House of Commons.

Lord Ellenborough, Foreign Secretary.

Marquis of Chandos, First Lord of the Admiralty.

Lord Cowley, President of the Board of Control.

Earl of Roslyn, Lord Lieutenant of Ireland.

Sir Henry Hardings, Secretary for Ireland.

Sir C. Wetherell, Lord Chancellor of Ireland.

Earl of Aberdeen, Ambassador to France.

Lord Stuart de Rothsay, or Lord Muster, Governor General of India.

Lord Maryborough, Master of the Horse.

Sir Edward Sugden, Attorney General.

Mr. Follett or Mr. Pollock, Solicitor General.

Mr. Goulburn is to be the candidate for Speaker's chair; and the Standard intimates, that if the reformed House of Commons should refuse to install him at the Duke's word of command, an immediate dissolution will be the consequence! Until Sir Robert Peel shall return, the most important question, however,

as to when the dissolution shall take place, if at all, will not be determined.

State of Public Opinion and Movements in the Metropolis.

Tuesday Night.

As we predicted, the excitement of the public mind is extending far and wide, and preparations are making in every quarter to give full though not hasty effect to the prevalent feeling on the subject. The Tories shrewdly enough calculated on the effects of the surprise on the people; they calculated on finding them without leaders, without combination. So far they were right. But combinations have been organized, and are now organizing, with amazing rapidity; and the fact of a variety of requisitions for public meetings being in repeated instances started in the same parishes, by parties which were unaware of each other's intentions, is perhaps a more convincing proof of the unanimity of sentiment which exists than even the most extensive combinations.

State of Public Opinion in the Country.—The most perfect unanimity prevails amongst all classes of reformers throughout the Kingdom. From Kent, Devon, Somersetshire, Gloucestershire, Dorsetshire, Yorkshire, Lancashire, Derbyshire, Nottingham, and in short almost all the counties in England, we have the strongest assurances that the metropolis does not stand alone in the indignation and disgust with which it views the Tory intrigue.

In Scotland and Ireland we also have various accounts that the best possible feeling prevails. All minor differences are laid aside, and the nation stands united as one man. The Reformers in all parts are wisely and busily preparing for dissolution.

Manchester.—A meeting was held on Thursday, for the purpose of framing a requisition to Mr. Poole, Thompson, to allow himself to be put in nomination. The requisition was agreed to, drawn up, signed, and forwarded immediately.

Our correspondent says that a requisition is now in the course of signature, addressed to our Borough, requesting him to call a public meeting of the inhabitants of Manchester and its vicinity, for the purpose of addressing the King on the present aspect of public affairs. The result as to whether our head municipal officer will comply, cannot be expected to be made known before Saturday next. The excitement among the Whigs it is impossible to describe.

Liverpool.—The abrupt and unexpected dismissal from office of Lord Melbourne and his colleagues, which was first made known here on the morning of Sunday last, through the medium of the Morning Chronicle, has excited in this town and neighborhood the same feelings of astonishment and indignation which appears to be general all over the kingdom.—People opened their eyes in amazement, disposed almost to doubt the evidence of their senses. The public mind never perhaps received a shock so general, sudden, and alarming.

The Crisis.—What Ireland will do is now known. It was proclaimed at a meeting held yesterday, at the Corn Exchange. That meeting, it will be found, was attended by several of the Irish members, and by Reformers of various shades of sentiment. It included many prominent repealers and anti-repealers. There was, however, only one opinion, one determination. All agreed, all pledged themselves to bury the past, so far as it is connected with controversy or discussion, in oblivion, and to unite heart and hand for the single object of defeating the audacious attempts to force upon the country the baneful domination of a Tory Government. The principal resolutions were moved by Mr. O'Connell.—*Dublin Morning Register.*

FRANCE.

The ship *Norwegian*, Capt. Pell, arrived on the 19th inst., having sailed on the 16th ult. By her we have received copious files to the 15th. We do not perceive any official announcement of the Dissolution of the Bassano Ministry, although the French journals speak as such being the fact; and a passenger states that the breaking up was caused by the King insisting that the new ministry should bring forward in the Chambers the bill for the fulfilment of the American treaty. We however must wait for another arrival for the development of the real cause, if a dissolution has actually taken place. The news from England is not as late as that already received.

The new French ministry is at last gazetted. The administration which has just gone out lasted three days! the present must be longer lived. Matters in respect to the Ministry have returned to the former channel.

RUSSIA.

The Russians continue their warlike preparations in the ports of the Black Sea. On the news of the formation of the Ministry of the 10th inst. reaching Prince Talienkoff, immediately he set on foot his resignation as Ambassador to the Court of London. Letters from Constantinople speak again of the probability of a renewal of hostilities between the Pasha of Egypt and the Sultan; but it does not seem that all hope of maintaining peace had been abandoned. The plague still continued to desolate the capital.

GERMANY.

In the sitting of the German Diet of the 30th of October, Count Von Munch Bellinghausen, the President, delivered a speech, on introducing the measures adopted in the late diplomatic conferences at Vienna for repressing all manifestations of the spirit of liberty in the German Constitutional States. This object is sought to be attained by the institution of a Court of Arbitration, invested with the power of deciding all disputes which may arise between the Representative Assemblies and the Governments. What the nature of judgments pronounced by arbiters chosen by one side only will be, it is not difficult to conjecture! An arbitrary measure is an appropriate companion to the celebrated rescript adopted by the Diet on the 26th of June, 1832, against the liberty of the press, which, however, instead of attaining its professed object of establishing order and tranquillity, gave birth to an agitation in Germany which it seems in the eyes of the Holy Alliance still exists, and which we believe this new encroachment of despotism will only serve to increase.

Domestic News.

Shocking Accident.—The New Hampshire Courier says that on Monday last, as some men were digging a well on the plain a mile and a half south-east of the State House, and having dug to the depth of 32 feet from the top, and nine feet below the curb end in digging, the sand gave way, and before the young man at the bottom of the well could be extricated he was buried alive to the depth of ten feet; and such was the looseness of the sand, that before the body could be extricated, the sand pressed the curb together, and filled the well nearly full. It was not until a new and strong curb was made, and more than sixty loads of sand were drawn up that the body was recovered. The name of the young man who thus perished, was Rufus Worth, aged 19. He was to have been married in a few days.

The New England Society, of this city, celebrated the 214th Anniversary of the landing of the Pilgrim Fathers at Plymouth, day before yesterday. After appropriate exercises, the society partook of a dinner at the City Hotel. As the guests sat down at table, they discovered upon each plate five kernels of parched corn. It was in commemoration of a fact not generally known. When the Pilgrims landed at Plymouth, their provisions were exhausted, and they had only a small bag of parched corn to relieve their hunger. This they divided—and it amounted to five kernels each. This historical anecdote was not without its attraction, and the proceedings of the entire evening were characterized by social feeling and perfect order.—*Transcript.*

Slaves in Cuba.—In Tudor's tour in Mexico and Cuba, it is stated that the number of slaves imported

into the Island of Cuba since the year 1800, is upwards of two hundred and sixty thousand! This inhuman traffic is still carried on to a great extent, and as is well known is a cloak for piracy on the high seas.

Salutary Provision.—Among the laws passed at the late session of the Legislature of Vermont, was one exempting females from imprisonment for debt.

Norfolk Bank Robbery.—William Devoe was tried at Dedham, Mass., on Thursday last, on a charge of having robbed the Bank of Norfolk, on the night of the 5th of Aug. last. "The principal witnesses against Devoe were an Englishman named Slater (who participated in the robbery and subsequently turned State evidence), and his wife. Verdict, "Guilty." After the verdict was rendered, Devoe disclosed the place where his share (\$500) of the money, was concealed, and accompanied the officers to the spot, where they found it buried in a jar, near the Catholic burying ground in South Boston. Slater's portion (the same amount as that of Devoe) was found concealed in two jars, in a pasture near Dorchester.—*N. Y. Transcript.*

The Consent Rioters.—The Boston Post of Monday says—"The Jury, in the case of Blaisdell, Mason, and Marcy, brought in a verdict of acquittal, on Saturday afternoon, of Blaisdell and Mason, but did not agree in the case of Marcy, and received from Judge Shaw further instructions upon some points of law in relation to Marcy. They again retired, and at a quarter before seven o'clock returned into Court, and stated they were unable to come to a verdict, and were accordingly discharged. The Court then adjourned to 9 o'clock this morning, when the case of P. P. Pond will be commenced. Counsel for Pond, Messrs. Edward G. Prescott and Edward Farley."

Ohio.—The Senate have voted 17 to 16, for execution of criminals in private. A proposition to abolish punishment of death was rejected by a vote of 24 to 9.

We believe, says the London Recorder, that it is not generally known that every new speaker of the House of Commons, on his accession to office, is presented with a magnificent Bible, which has generally been considered in the family of each Speaker as a sacred relic. This is one of the circumstances that reminds us of this piety of our ancestors.

The Presidents of the Marine Insurance Companies of Boston have recommended that a clause be added to their policies, exempting themselves from all risk on account of any rupture with France.

The seven pirates recently condemned in Boston are all sentenced to be executed on the 11th of March.

The Baltimore Republican, of Saturday, says—On Thursday night, between 9 and 10 o'clock, a gentleman by the name of T. Locknare, from Petersburg, Va., while passing into Lombard from Light St., was knocked down by four ruffians, and robbed of \$3.50.

The *Gasville* (Ga.) Gazette of the 21st ult. says:—"James Graves was yesterday taken from the jail of this county, under a strong guard to Foinsett, Murray county, and will be executed this day, agreeable to his sentence." This is the Indian against whose execution the Supreme Court recently protested. Despite the protest, however, Graves was no doubt executed.

The Albany Argus of Tuesday says:—"The Thermometer stood as low as 10 degrees below zero, at 5 o'clock yesterday morning in this city."

Snow was very deep at Montreal on the 10th inst. and the river so full of floating ice as to render it difficult to communicate with the opposite shore. The horse boat had gone into winter quarters.

Pensioners.—It appears from the Report of the Secretary of the Navy, that the whole number of invalid pensioners in that department is 287, besides 19 widows, who receive an annual stipend. The whole amount annually paid to these 397 persons, is \$47,254.—*West. Reg.*

Combination.—The tavern keepers in the capital town of Missouri, having determined to charge five dollars per week for board, resolutions were introduced into both branches of the legislature, directing an adjournment to some other place. The landlords thereupon lowered their terms to four dollars per week, and the resolutions were rejected in one house, and laid on the table in the other.

Coal trade.—It is stated in the Miner's Journal that the aggregate amount of coal sent to market from the several coal regions of Pennsylvania during the past year, was equal to 483,661 tons. The same paper adds, that such is already the great consumption of the article, that there is a scarcity in all the markets except Philadelphia.

TO MAKE CHEAP, LIGHT, AND WHOLESOME BREAD.—Take a dozen and a half of good meal potatoes, well boiled; peel them and mash them fine while warm; add two quarts of cold water, and then strain the mixture through a colander; add flour enough to make a thick batter, then a pint of good lively yeast or emptings; if the yeast is sweet, no saleratus is necessary; if sour, very little saleratus; let the sponge set until it is well fermented. With this sponge you may make a large or a small quantity of bread by adding flour and water or milk; if a small quantity, it may be put into the oven very soon; if the quantity be large, it must stand longer, or over night. Put in double the usual quantity of salt, but no shortening. Let the dough stand in a place moderately warm, but not near the fire, unless it is to be baked immediately. Milk or water may be used, but water is the best, for the sponge mixed with water keeps sweet the longest. The bread will be very light, sweet and wholesome, having in it neither acid nor alkalies to neutralize each other. The greater the proportion of potatoes, the lighter the bread will be; but if the proportion be very large, the bread will be so light as to dry up, if kept several days.

Pastry boiled, such as for dumplings, &c. is far preferable if mixed with a large proportion of potatoes. Take a dozen good sized potatoes mashed fine, knead flour sufficient to make the dough of a proper consistency with them while warm—add double quantity of salt, but no shortening. Put in the apples, and boil about an hour and a half, or one third less than the usual time for other pastry. Bread, when very light, also bakes sooner. So says our other half.—*Kennebec Journal.*

MARRIED.

In this city, by Rev. Dr. Hawes, Rev. Joshua P. Payson, of Pomfret, to Miss Ann Jane Steward, daughter of the late Rev. Joseph Steward.

At Springfield, Mass. on Tuesday morning last, by the Rev. Dr. Osgood, Mr. William S. Elwell, to Miss Catherine Brewer, both of Springfield.

At Suffield, by the Rev. Mr. Robinson, Mr. Francis Sheldon to Miss Cornelia Pomeroy, daughter of Asa Pomeroy, Esq.

At Middletown, on Monday last, by the Rev. John Cook, Mr. Marvin Shaler, of Saybrook, to Miss Asenith Hungerford, of East Haddam.

At Colebrook, by Rev. A. Morse, Mr. Joseph W. Robinson, of Colebrook, to Miss Mary Hotchkiss, of Granville, Mass. Also, Mr. Paul Healy, of Barkhamsted, to Miss Laura Blakesley, of Hartland.

DIED.

At Southington, on the 13th inst. Irenus Columbus, aged 15 years, son of Rev. Irenus Atkins.

At Winstbury, on the 10th inst. Mrs. Harriet Kempton, aged 34, wife of Mr. Zachariah Kempton.

At Glastenbury, Widow Ruth Dickinson, aged 92.

At Middletown, Ebenezer Sage, Esq., aged 81.

At East Haddam, on the 22d inst, Gen. Epaphrodite Champion, aged 78.

At Chatlam, on the 21st inst., Mr. Luther Patterson, a stranger, who had been in the place about two months.

At Bridgeport, on the 20th inst., William Benjamin Dyer, aged 4 years and 9 months, only son of Mr. W. B. Dyer.

At Providence, James Brown, Esq. aged 74. He has been for 45 years in succession chairman of the board of Selectmen.

At Hartland, on the 16th inst., Mr. Jonathan Bates, in the 53d year of his age. About the age of seventeen he was hopelessly brought to the "knowledge of the truth as it is in Jesus," of which he exhibited practical evidence in all the succeeding days of his life.

At the age of twenty-two he commenced public labor for the benefit of the souls of his fellow creatures, in which service he faithfully and zealously continued; until the last six years of his life. "He ran to and fro," proclaiming salvation by Christ for sinners.—Though unassisted by literary attainments, or scientific knowledge, many in different places are his witnesses, that the Lord by his Spirit accompanied his exertions, and rendered him eminently useful as an instrument for good.

It is believed that his fervent prayers, his pathetic exhortations, and his pious discourses, will be remembered with joy, when time shall be no more. The last six years of his life he was confined within the walls of his house, by the imbecility of his knees. He partially lost the use of one of them when young, by the unskillful management of a quack in bleeding, who wounded a tendon, and rendered Mr. B. a cripple through life.

Two or three years previous to the close of his life, he was afflicted with a scorbutic or cancerous humor, which consumed his under lip. Though it was attended with distressing sensations, he bore that and the infirmities incident to old age, with patience and submission, and "endured as seeing him who is invisible." On breathing his last, he exclaimed:—"My warfare is accomplished." Previous to the death of the Lord is the death of his saints. It is supposed that Mr. B. was a member of the First Baptist Church in Saybrook, Conn.

TRACT SOCIETY.

The Annual Meeting of the Connecticut Branch of the American Tract Society, will be held on Wednesday evening, January 7th, at 7 o'clock, in the Centre Lecture Room, for the transaction of the usual business. There will be a public meeting in the Centre Church on the Sunday evening following, Jan. 11, at half-past 6 o'clock, at which time it is expected that delegates from the parent society, with others, will deliver addresses, and that subscriptions will be received to aid that society in its efforts to raise \$30,000 for the distribution of tracts in foreign countries.

CHARLES HOSMER, Secretary.

NOTICE.

The Baptist Church in Wethersfield have agreed to hold a protracted meeting, to commence on the second Lord's day in January, 1835. Ministering and other brethren are affectionately invited to attend. Wethersfield, Dec. 24th, 1834.

NOTICE.

The next meeting of the Temperance Society of Tolland County will be at East Stafford, the third Tuesday in January, 1835, at 1 o'clock, P. M. CHARLES NICHOLS, Sec'y.

NOTICE.

The next meeting of the Youth's Tolland County Temperance Society will be held at Vernon, Thursday, January 1st, 1835, at 1 o'clock, P. M. A general attendance is requested. T. STEARNS, Sec'y.

NOTICE.

The Baptist Church in New Milford have agreed to hold a Protracted Meeting, to commence on Wednesday evening, the 7th of January, 1835. Ministers and other brethren are affectionately invited to attend. DAVID BALDWIN, Pastor.

NOTICE.

THE Court of Probate for the District of Suffield has limited six months from the publication hereof, for the creditors of the Estate of Uriel Winchel, late of Suffield within said district deceased, (Represented insolvent) to exhibit their claims to the subscribers daily appointed commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of the deceased, on the second Monday in Feb. and June next, at 1 o'clock, P. M. on each of said days. JOHN B. KING, {Commissioner. HORACE KENDALL, {

Suffield, Dec. 15, 1834. 48

NOTICE.

The Hon. Court of Probate for the District of Suffield, has limited six months from the publication hereof, for the creditors of the estate of Fitch A. Smith, late of Suffield, deceased, represented insolvent, to exhibit their claims, duly attested, to the subscribers, appointed Commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims, at the dwelling house of Gamaliel A. Fowler, on the third Monday in June next, at 1 o'clock, P. M. CHRISTOPHER JONES, {Commissioner. NATHAN GERR, {

Suffield, Dec. 3, 1834. 3w48

JUST PUBLISHED AND FOR SALE BY

A. S. BECKWITH,

Children instructed to fear God—a sermon occasioned by the recent death of Miss Sarah F. Davis, with a brief memoir—by her Father, dedicated to the children in Sabbath schools.

POETRY.

From the (English) Christian Observer
MISSIONARY ODE.

Ye messengers of England,
Away o'er land and sea;
At God's command the billows dare,
Nor heed repose nor ease;
The Cross's banner bold unfurl,
Wide waving, shore to shore;
Onward urge, through the surge, though storms and thun-
ders roar.

Go, bearing news of gladness
To savage and to slave;
To Eastern climes afar advance,
And o'er the Western wave;
From zone to zone, with seraph zeal,
The Gospel trumpet sound;
Off! away! through the spray, though tempests howl
around.

On India's plain is burning,
Behold! the frantic bride;
Her babe, the mother spinning,
Whelms deep beneath the tide;
No touch of soft compassion
The hearts of heathen kind;
Ah! then sail, through the gale, though looest tempests blow.

See, 'mid the snows of Greenland,
The Church of Christ appear;
In bread-fruit trees and palm-tree groves,
God's temple now they rear;
Where Gambia rolls its tide along,
The land of slaves before,
Hark! they raise songs of praise, though dread tornadoes
near!

The knowledge of the Lord who died,
Shall spread o'er all the globe,
As ocean's depths are quite conceal'd
Beneath his watery robe;
Then, heralds of the King of kings,
Your joys will ever flow,
As ye rest, with the blast, when storms have cease'd to blow.

Christians, whom thoughts eternal
Engage while others sleep,
With voice of prayer successful urge
Our pa-lux through the deep;
If Christ, in Salem crucified,
Our chiefest thoughts we know,
Ah! how sweet once to meet where tempests never blow!

THE IRISH COTTAGER.

Concluded.

"On the following Sabbath, I rose early, took
considerable pains to give to my humble habitation
as much the appearance of comfort as I could, and
in due time anxiously waited and earnestly looked
for the two strangers, or, as I prefer calling them
friends. About seven o'clock they entered my cot.
The sight of them removed a load from my spirit.
They expressed great pleasure at finding me and
my habitation most comfortable; and affectionately
inquired if I had prayed during their absence, to
that God who hears the sighs, and blesses the souls
of those who are of a broken and a contrite spirit.
The question was new, and somewhat startled me.
I replied, that I did not pray much. They spoke to
me on the great advantage of prayer, and of the
great need that poor sinners have to pray; and
before they withdrew, they both joined in prayer.
It was indeed a time to be remembered. I thought
I never heard anything so good in my life. I could
not conceive how it was, that they knew so well
how to pray for me, or how it was that they felt so
much pity for me. I now, however, am more en-
lightened, and know that they were taught of the
Lord, and that I was a poor ignorant creature, who
knew nothing about the things of the Spirit.

"They asked me to go with them to the meeting.
I could not refuse, though I knew the neighbors
would consider it strange. I went, but looked at no
one, I was so overcome with various thoughts and
feelings. There was singing, and prayer, and ex-
hortation. The word reached my poor heart. I
felt I had sinned against a good and kind God, and
deserved the severest punishment. Then, with an-
guish not to be expressed, I reflected on what must
have been my miserable state, had I become my
own murderer. I could not forbear crying out for
mercy, and for salvation from that dreadful hell to
which I knew I was exposed."

"Here I interrupted her, and observed, 'You are
indeed a brand plucked from the burning.' 'Yes,
yes,' she exclaimed, 'a brand saved by the mere
mercy of God! I used to think that God dealt more
severely with me than with any other; but now I
see that I deserved nothing but punishment from his
glorious presence. I then saw that it was his kind
hand that prevented me from falling into endless
ruin; that the young men who had misled their
way, and had called at my house for direction,
were sent of God, that I might be rescued from im-
pending destruction. I now read my Bible with new
eyes, and heard the word as if I had never heard
it before. The consideration of God giving his Son
for my redemption, and the love of Christ in dying
for the sin of the world, deeply affected me. My
heart was oppressed with a sense of having sinned
against so much goodness and love. I most sincerely
and earnestly implored forgiveness; and I hope
I may say, that God for the sake of his dear Son,
has passed by all my iniquities. Poor sinner as I
have been, I am permitted to love him; and I hope
I do above all things strive to serve him in my
way. I can never forget the misery from which I
have been delivered, nor the great comfort bestowed
upon me. I once thought I could never be contented
to live in this lonely place; but now, O thanks
to God! I can declare I never was so happy in any
situation. This is all God's doing; blessed, forever
blessed be his dear name!"

"The widow was proceeding in strains of humble
gratitude, when I had to interrupt her, as the time
for preaching was arrived. The conversation pro-
ved an important lesson of instruction to me, and I
could not but adore the God of providence and grace,
who had so mercifully brought this poor wandering
sheep to his fold. My mind was affected, and I
found myself prepared to proclaim mercy to per-
ishing sinners, in the name of the Lamb of God.—
About thirty persons assembled to hear the word.
I offered to them free salvation in the name of Jesus.
They heard with great attention and seriousness,
and I trust received, with believing hearts, the
word that makes wise the humble. After the ser-
vice was concluded, several approached me with
streaming eyes, and expressed their thankfulness
and obligations, for my having taken the trouble
to come to preach the word of life to creatures so
unworthy as they were.

"I left the scene with a mind deeply impressed
and humbled before God, for having made me the hon-
ored instrument of carrying the news of salvation
to perishing sinners. My soul was soothed into a
peace corresponding with the stillness of the evening.
Pleased with my interview, my soul sponta-
neously breathed,—

"Jesus, my Lord, ah, who can trace
Thy love unchanging, full and free;

Or tell the riches of thy grace,
Thou brother in adversity!"

"O that men would praise the Lord for all his
goodness, and for all his mercy to the children of
men!"

Shortly after these occurrences, the writer of the
narrative left Ireland and came to England, where
he remained for a few years, and then returned
again to Ireland. He continues his account as fol-
lows:—

While at Bangor I reflected upon various circum-
stances which had particularly interested me,
when a few years ago I was a sojourner here;
and I could not but remember the widow of
the tale. Upon inquiry, I learned she was dead,
that she had quitted the house of clay, hav-
ing changed it for "one not made with hands, eter-
nal in the heavens." I resolved to revisit the spot
which had been the scene of her misery and the
place of her rejoicing, and that I might learn some
particulars of her death, and inquire after the rem-
nant of her family.

After having been some time in search, I espied a
cottage at a distance, which I deemed to be that in
which the widow had resided. It was improved in
appearance since I last saw it; but still it bore evi-
dent marks of being the same. On advancing to it
and making the inquiry, an old man readily an-
swered, "Ay, ay, this is indeed the place where W.
lived, but she is gone—gone, I hope, to a better
house, unlike this poor house of clay; to one more
without hands, eternal in the heavens." Then I
hope," said I, "she feared God while she lived." "Ah,
sure she did. We all thought her too religious
while she lived; but now she is dead, we believe
she was in the right." "But what, my old friend,
has become of her family? are there any of her
children in these parts?" "O yes, her daughter
lives in your little cabin upon the edge of the ram-
pale, just at the foot of Smyth's Island." The
cabin was indeed a small one; she had not improved
her situation by the change; but often have I
found, in visiting the poor in these districts, that
contentment is the inmate of the humblest dwell-
ing.

It had just begun to rain as I got up to the moss
built shed. Without ceremony, I lifted the latch
of its little door, and inquired if I might take shel-
ter for a short time. "O, sure you may and wel-
come; I am very glad you were so near our house,
for you might have been sally wet, before you
could have got across the moss." "Yes, I am rather
fortunate in being so near; judging from appear-
ances the shower may be a long one." As I uttered
these words, she seemed to start, and turning to-
wards me, gave an anxious and inquisitive look,
with a countenance in which was mingled much
surprise and solicitude. At length she exclaimed,
"O, I think I know that voice! Are you one of
the ministers who used to come to my dear mother?"
I replied, "I am; and having some business in this
part of the country, I am come to learn something
about your mother, your sister, and you." "In-
deed, sir, you are very kind; my sister is gone to
America, my mother is dead, and I am left all alone."
Here she seemed unable to support herself, and sunk
into a chair and wept.

When the tide of feeling had a little subsided, I
observed, "I hope your mother departed in posses-
sion of that peace which religion affords?" "In-
deed, sir, I can have no doubt of my mother's hap-
piness. Though she spoke but little after she was
taken ill, yet the little she did say, and the constant
calmness of her mind, left us no cause to doubt that
she enjoyed the peace of God. At this time I lived
with my mother, but I had gone from home the morn-
ing she was taken ill, intending to stop a few days
to do some work I had got at Newtown. In the
evening I was told that my mother was taken poorly;
I hastened home and found her very ill indeed. I
said, 'You cannot think what I felt when I saw my
dear mother so very ill! I thought, I am about to
lose my best, my only friend, and to be left destitute
in the world. She told me to be resigned to the
will of God, assuring me that He who had taken
care of the widow, would not forget the fatherless.
O, sir, I thought, my heart would have broken! I
tried to say, 'The will of the Lord be done.' From
the first day of her sickness she was very bad. Some
of her religious friends soon came to see and
pray with her; and though she could say but little,
yet that little was good; and she was so composed
and resigned, that we all had a good hope in her
death. The disease was so severe as to wear her
down soon, and in a few days my mother was no
more." Here her tears burst out afresh. After
pausing till her feelings were somewhat abated, I
said, "Then I trust you have a well-grounded hope,
that your mother has entered into that rest which
remains for the people of God?" "Indeed, sir, I
believe my mother's religion deep and sincere; and
I am sure God would not leave any of his sincere
followers to perish at last. On how very good God
I see, in blessing such poor creatures as we are, with
the religion which enables us to die in peace!"

"Here she got up, went to a little shelf from which
she reached her mother's Bible and hymn-book; 'In
these,' said she, 'my mother delighted; and here I
hope she learned the true way to heaven.' 'Yes,'
said I, taking up the Bible, 'this, through the bless-
ing of God, can make wise to salvation those who
believe in Christ Jesus.'"

Being satisfied as it respected the happy death
of the mother, I inquired how it is that you have
left the cottage in which your mother lived? "Why,
sir, he who had the lease of it wanted to sell it, and
I had to apply to the chief landlord. He insisted up-
on the leaseholder getting me another house before I
left my mother's. Fearing his displeasure, he let me
have this poor place; but I am content in it, it is
better than I deserve." "But you must feel very
much alone here; does any one live with you?"
Here she paused—and I added, "Are you married?"
"Yes, sir." "Then I hope you have a husband
who fears God; and that you live happily together."

"Indeed, sir, we do live as happy as poor people can
live; and I trust we do serve God in our poor feeble
way. My husband was accounted a good quiet
young man, and an honest servant. He lived eighteen
years at Mrs. ———, and was much respected.—
He is very fond of reading the Bible, and any pious
books we have." Here she introduced a few tracts.
"He has read these over, & over again." And then
as if recollecting something she had forgotten;—"But
there is another." I was then presented with a
few leaves, some of which were torn. On exami-
nation, I found they were a portion of Watt's Di-
vine Songs, with a part of a tract attached to them.
"This," said she, "I found one day at Donaghadee.
When I came home, my husband asked me if I had
brought him anything. I put this into his hand,
and he seemed as well pleased as if I had brought
him a new coat. He began to read it, and could
not be prevailed upon to go to bed till he had read
them through." This was the extent of their library
which I secretly engaged should be enlarged.

Supposing it possible I might not be able to see her
again, I inquired, "Have you heard any account of
your sister, since she left Ireland?" "Yes we have,
sir; she had a sore misfortune: the ship in which
she sailed was wrecked on the shores of America.
She lost all she had, she could not save even her
Bible; even her Bible was lost. She had to wade
through mud and water, nine miles, in an almost
lost condition; but after many troubles, God made

a way for her; she got into good service, and about
eighteen months after she married a German: from
her letters we are led to hope that she and her hus-
band fear God." Here three letters were produc-
ed; the first gave an ardent, but feeling description
of the shipwreck, and her consequent sufferings.—
In the second she most feelingly noticed the death
of her mother, and sympathized most tenderly with
her sister in their bereavement. One sentiment I
could not but particularly notice. After noticing
her loss, and referring to her exposed condition, she
observed, "You will need to be doubly careful; for
a young person to be left in such a situation as yours,
requires great steadiness. You may find it difficult
to live without a blot upon your character, or a stain
upon your conscience; but God, I hope, will preserve
you." The last letter states her marriage, with a
favorable description of her husband, and her pleas-
ing prospects for life. Through them all ran a
strain of simple piety; which evidently showed
that the instructions of her youth had not been lost
upon her.

As I was reading the letters, a young man enter-
ed. "This is my husband," said the widow's daugh-
ter. Then turning to him, she said, "This is one
of the ministers who used to come to my mother's;
he has been so good as to come out to inquire about
us. I am sure you will think with me, that religion
makes people very good and kind, or he would have
forgotten us long ago." While the husband ac-
knowledged it was very kind indeed, I observed,
"As God in his good providence has joined you
together, I hope you will unite to serve him. He
will be your best support in your little trials; and
when life is over you will die in peace, and be
raised up again to live in heaven forever." Both
seemed grateful for my visit, and appeared deeply
impressed with the importance of fearing and obey-
ing God. I proposed prayer. We all knelt
down together; and having commended them to
God, and to the word of his grace, I took my leave
of these humble cottagers, hoping to meet them at
the right hand of God, when time is no more.

The reader, who has observed the several inci-
dents of the preceding narrative, must have been
impressed with the reality of a Divine Providence,
governing those affairs which appear casual or
accidental. Who would have supposed that the
mere circumstance of the young man, mentioned in
the former part of this tract, losing their way, and
having to inquire at the cottage of the widow,
would have led to so important results? We see
already that through the grace of God, it has been
the means of saving both the body and soul of the
fatherless widow, and of influencing her whole
life, and is felt in the regions of America—blesses
the heart of a native of Germany, and spreads con-
tentment around the humble walls of the Irish
cottager. May it not yet prove a blessing to
thousands still unborn?

Let the servants of God be instant in season and
out of season; let them cast their bread upon the
waters, it will be seen after many days. "In all
this way, acknowledge Him, and he shall direct
thy path."—Eng. Tract.

FROM THE BALTIMORE VISITOR.

WOMAN—A FRAGMENT.

By John C. McCabe.

"The very first

Of human life must spring from woman's breast—
Your first small words are taught you from her lips,
Your first great questions by her, and your last sighs
Too often breathe such a life as wail." If woman say,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them.

In whatever light we may view female charac-
ter and influence, we are necessarily and instinctively
drawn to the conclusion, that without the society
of woman, man would speedily degenerate into
the brute, and his bosom become a pandemonium for
the most diabolical passions to rankle in. We have
seen how men have endeavored to live without the
company of "Heaven's last best gift," and we
have noted the unhappy hallucinations of those who
have pursued such a life as wail. If woman say,
From the first to transgress, she was likewise the
first to cheer, by her smiles, the victim of her un-
guarded folly. If man went forth from the beau-
tiful garden of Eden, a pilgrim and a stranger, hand
in hand with his lovely Eve, traces of heaven
yet beaming in her eye, walked with him from the
scene of the transgression; if she led him "into
temptation," she shared with him in the fruits of
their transgression. There is that in the character
of woman which we may vainly attempt to analyze;
a compound of all that is rare and exquisite: an
union of all that is captivating and irresistible. From
her history, which we have briefly intro-
duced, down to the present day, woman's matchless
worth has shone with undimmed lustre. Who
braved the probabilities of detection and death
in saving the infant Moses from his wicked cradle,
and from a dreamless sleep? Woman!

Who, when heaven led Israel had past the re-
tiring billow of the Red Sea, and the hosts of Phara-
oh were engulfed in the whelming wave,
whose song of rejoicing broke the wondering still-
ness that pervaded the hosts of Israel? Woman!
Who came forth to welcome returning Joseph
from the battle field, and who as the vowed sacri-
fice gently bowed her head to the stern mandate,
that doomed her to perpetual celibacy. Young,
lovely daughter of the stern warrior. Who, when
her doom'd countrymen were about to suffer exter-
mination by the malicious machinations of a Hun-
dian, who prevailed, braving as she did her
wrath, in rescuing her unhappy brethren? Esther,
the flower of Jewish maidens. Who, when the
convulsions of nature told that "nature's God" was
suffering on the cross, and the spot the spot
heard the last groan of the agonized Jesus? When
the darkened heavens lowered o'er the mount,
and the bosom of earth heaved with strange emotions;
when "Eloi Eloi Lama Sabachthani" burst from
the sufferer's lips, as the vale was rent in sunder—
Woman was there!

"Not she with treacherous kiss her Saviour stung,
Not she denied him with unhalloved tongue;
She, while apostles sunk, could dangers brave—
Last at the cross, and earliest at the grave!"

Who, when her offspring went forth to battle, as
she buckled on their shield, said, in a language
which would have added dignity to earth's greatest
heroes, "return with it, or on it?" The Spartan Mother!

Who, when the valleys of beautiful France were
deluged with gore, and her virgins hied to the
wall of broken hearts, whose hand reached the
tyrannous base and disenthralled the spirit of mercy?
A timid female! who, but I might say, an infant
lunatic. Woman, we cannot live without thee—thou
art the "morning star of memory," wherever we
turn!

Thou art the first being when we make our ap-
pearance on life's theatre to cheer us forward;
from thee we draw the first streams of sustenance,
and from thee we first taught it to lip—"our Father
who art in heaven." Well, glit one say,

"Angels were painted fair to look like thee."

For thou dost always hover around the pathway of
man like some guardian minister of the skies.

When the destroying angel has waved his dark
wing over cities and villages, and from his woe-lun-
gion dropt pestilence and disease among men;

when man has fled from the scene of misery, fear-
ing even to look behind, lest the pestilential blight
should destroy him, woman has been found beside
the couch of languishing humanity, and her voice
been heard amidst the pestilential vapors of the in-
valid's cell. Maryland! when that scourge of na-
tions and humbler of the proud, passed over our beau-
tiful continent, spreading havoc and death in its
frightful march, when the gay city was converted
into one vast hospital, and the silent mart and un-
troubled quays, told impressively that some dread influence
was prevailing; when those who tolled the solemn
bell were supplanted in one short hour, for their own
dile to be haunted; who, braving danger and de-
fying death, left the quiet of their home and the calm
and untroubled retirement, to stand by the couch of
the disease smitten, and to wipe away the last cold
drops from the brow of the dying? who hovered
near the straw pallet of the poor,

"Like love o'er a death-couch, or hope o'er a tomb."

And pressed the reviving cordial to the parched lip
of the sufferer as his spirit strode over the thresh-
hold of time? who, but thine own sweet daughters,
the "sisters of charity?" The monuments of kings
are buried beneath the rubbish of successive genera-
tions, and mausoleums reared to perpetuate the
memory of the great are sometimes thunder-riven
and scattered to the winds. But woman lives in
the memory of man forever; in the deep chambers
of his heart, her beautiful form garlanded with flow-
ers of immortality, sits enshrined; as for myself, the
ocean might war for my body, and untold islands
receive me from the fury of the angry billows; I
would still look out with hope at each returning
morn, for the fluttering of some white winged barque
that should bear me back to the spot where first I
learned to lip the unparaphrased word, WOMAN.

FROM THE S. S. INSTRUCTOR.
HOW TO BE USEFUL.
NO. XVII.

REFORMED DRUNKARD.

A man of very temperate habits was presented
with a copy of the scriptures, by a member of
the Bible Society. The drunkard thanked him, telling
him that he had no such book at home, and that he
would keep it for his own use. Being so much in-
terested, he was unable to reach his house, and sat
down by the way side and fell asleep. He awoke
in the night, and finding the Bible in one pocket,
and a bottle of brandy in the other, he said to him-
self, "It will not do to carry both home together,
and I do not know which to throw away. If I throw
away the Bible, I shall die a drunkard, and the
Devil has me. If I throw away my bottle, I give
the lot to God Almighty, and I may die a good
man."

He reflected, and a sense of duty compelled him
to throw the bottle away and keep the Bible. He
took one draught, and dashed it against a tree.—
When he reached home, he told his family what
he had done, and what he proposed to do. The
morning was spent in reading the new book, and on
the same day, the family was called around the
family altar, while he who was lately a companion
of the bottle, addressed the throne of grace. That
man is now a worthy citizen, an exemplary Chris-
tian, and is actively engaged in doing good.

How encouraging is this fact to those who are
engaged in the worthy object of distributing the word
of God. Go on in your heaven approved labors,
and you will meet with signal success. Let no op-
position discourage, no threats daunt you in your
work of benevolence and piety.

Children, prize the word of God, which it read
and obeyed, is so effectual to teach man his trans-
gressions, and bring him to bow submissively to the
feet of his God and Saviour.

A. S. BECKWITH,

SUCCESSOR TO

F. J. HUNTINGTON.

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